

Library of the Theological Seminary.

PRINCETON, N. J.

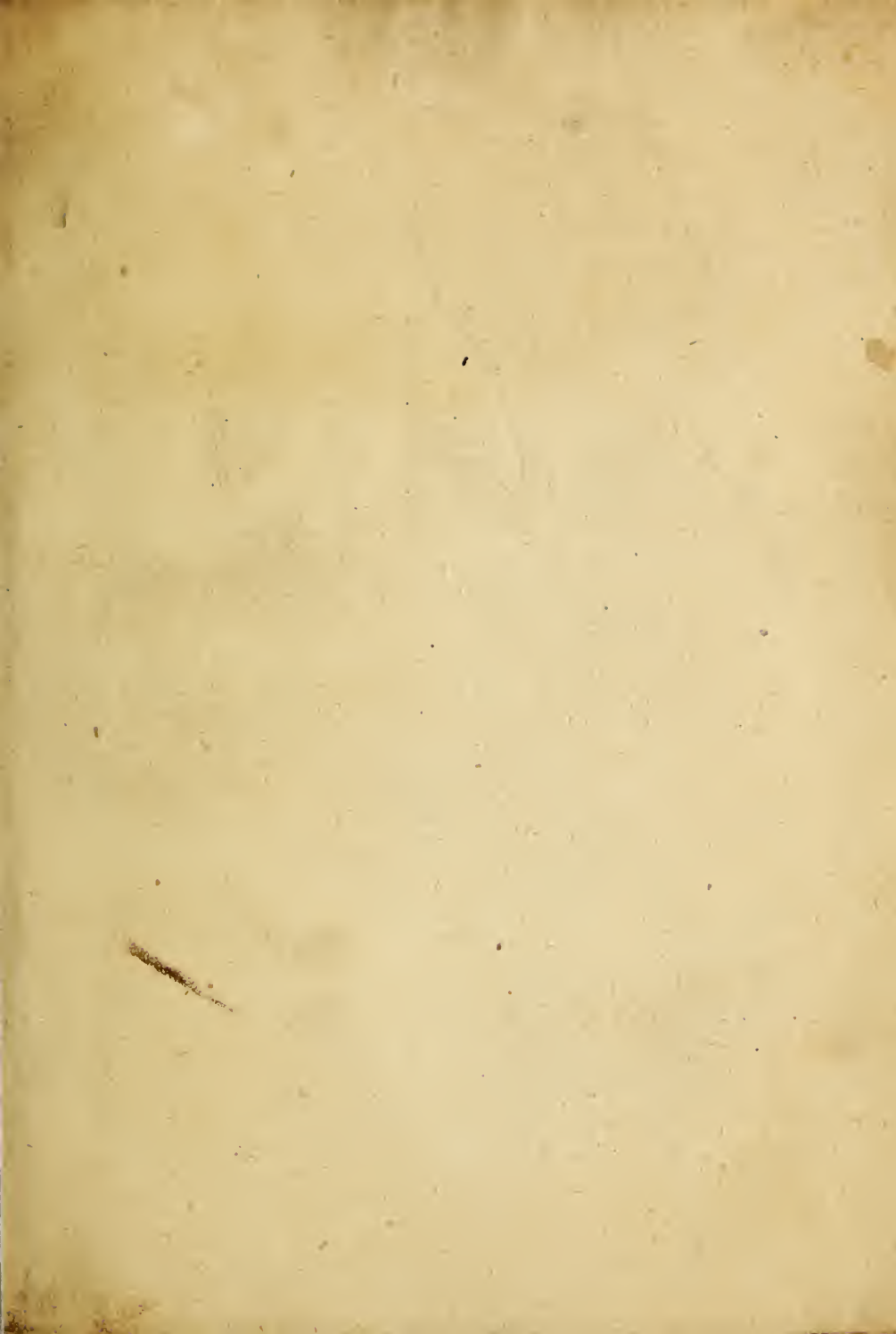
Collection of Puritan Literature.

Division

Section

Number

SCC
9065





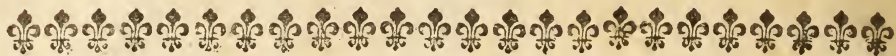
Digitized by the Internet Archive
in 2013

<http://archive.org/details/ojesusora00lane>

Exposition Universelle
Paris 1889

Exposition
1889

Exposition
1889



*Imprimatur Liber ut eò magis
imprimatur I E S U S.*

Decemb. 6.

1662.

M. FRANCK. S. T. P. Reverend.
in Christo Patr. Dom. Episc.
Lond. a Sacris Dom.



LOOK UNTO
J E S U S,
 OR
 An Ascent to the HOLY MOUNT,
 TO SEE
J E S U S C H R I S T
 IN HIS
G L O R Y.
 WHEREBY

The Active and contemplative Believer may
 have the Eyes of his Understanding more inlightned
 to behold in some measure the Eternity and Immuta-
 bility of the Lord J E S U S C H R I S T :

- I. In his Divine Generation.
- II. In his Power over the World.
- III. In his Power over his Church in her twofold estate :
 - I. MILITANT.
 - II. TRIUMPHANT.

As the List of CONTENTS which followeth next to the PREFACE,
 doth more particularly declare.

At the end of the Book is an APPENDIX, shewing the certainty
 of the Calling of the JEVS.

Written by EDWARD LANE, M. A. Vicar of Spar-
 sholt, &c. in the County of South, alias Hampshire.

London, Printed by Thomas Roycroft for the Authour, and are to be sold by
 Humphrey Tuckey at the Black spread-Eagle in Fleet-street, and by William Taylor
 near the Checquer Gate in Winchester. 1663.

1811
1811
1811
1811

1811
1811
1811
1811

1811
1811
1811
1811

1811
1811
1811
1811

1811
1811
1811
1811

OPTIMO MAXIMO

ΘΕΑΝΘΡΩΠΩ,

Τῷ Λόγῳ, καὶ εἰς τὰς αἰῶνας τῷ Ἀυτῷ

DEO DOMINO

DOMINI DEI Patris Omnipotentis Filio Unigenito, *omnisque Creatura* Πρωτότεκνῳ, *hoc est*, & Primo-Parienti & Primogenito,

Necnon

*Inter Deum & Homines Mediatori Unissimo
& Fidelissimo,*

*Catholica etiam Ecclesie Militantis & Triumphantis
Capiti unice colendo,*

*(Ad cujus Nomen supra omne Nomen flectendum est omne
Genu Celestium, Terrestium, ac Subterraneorum)*

*Tractatum hunc de Aeternitate & Immutabilitate
Nominis sui Præstantissimi Σω' Θεῷ susceptum,
Protractum, & Peractum*

EDOVARDUS LANE in domo ejusdem
Domini Servorum Ἐλαχίστοτερος & Inutilissimus
Cum humili Indignationis ob multas Infirmitates.
Deprecatione, & ardenti Benedictionis
Supplicatione

Meritissimo Consecravit Voto.

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

0-101200 0-101200

Reverendo in Christo Patri ac Domino,

Domino GEORGIO

Episcopo WINTONIENSI Vigilantissimo,

Aureæ Periscelidis Præfuli

Clarissimo,

Domino suo Diœcesano Summopere

Observando

Incrementum Gratiae apud JESUM CHRISTUM

Ἀρχιεπίσκοπα, ὃ τῶν Ψυχῶν Ἐπίσκοπον, perinde ac Hono-

ris apud Homines in Translatione sua ad hanc

Θεῶ Γεωργίῃ Provinciam

Bona Fide & Toto Corde Precatur

EDOUARDUS LANE.

Annos nunc plus minus 27. Ecclesiæ Parœchianæ in Villa

SPARSHOLT in agro SOUTH. Vicarius:

Quinetiam una cum ABRECH Congratulationis, Librum

hunc ad Celelebrandum JESU CHRISTI Nomen

Honorandum in Sæcula Præparatum, eidem-

*que Supremo Nomini, Perpetuæ Grati-
tudinis ergo, Consecratum*

dinis ergo, Consecratum

*Ad Gravem & Religiosam ejusdem Reverendi Patris In-
spectiōnem & Disquisitionem lubente dicavit Studio.*

My dear Mr. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



JESUS SIT TIBI JESUS.

A P R E F A C E

To the Pious and Judicious Reader.

GOOD READER,

HEre is a Treatise presented to thy view, wherein through the guidance of Gods grace, and the conduct of his word, is attempted an assay to set forth the honour of the great Name of our Lord Jesus Christ, and to make his praise glorious. A Design doubtless very acceptable to all that are *Christians indeed*, who cannot but rejoyce in any thing that may tend to the Exaltation of our dear Crucified and Glorified Redeemer, who is the Rock

The PREFACE.

of Ages, the eternal excellency of his Church, the joy of all Generations. A work it is wherein all the company of Heaven is to be exercised unto all eternity. And albeit whatsoever is undertaken by Men or Angels in this kinde will come infinitely short of his Merit, yet it is but fit that what any one hath here seen of his glory, either in his word or works, he be free in the communication thereof. Possibly there have been sundry attempts made already of the like nature, and such, that this may seem to some at first sight to be superfluous: However *Let not the day of small things be despised by us*: If some new materials, which will endure the searching fire of Gods spirit be here added to the gold and silver which others have before built upon this foundation, there can be no just offence taken thereat; Sure I am they will not be disallowed by the Master of the house, and therefore ought not to be rejected by those that are employed and salaryed by him to be Co-workers with me in the building.

It was not (God knoweth) any vain ambition or self-seeking that did first put me, the meanest of the Lords Servants, upon this work, which is indeed *Opus Dei*, the work of God; neither is it any such sinister aim, that makes me
rush

The PREFACE.

rush upon the censure of the judicious in the enlargement and compleating of it: Onely if Jesus Christ may hereby be magnified, and his Church edified, I have my desire, and it shall be the Crown of my joycing.

I confesse notwithstanding there was an occasion offered that did first induce me to this Undertaking, and it will not be amiss here to make a short mention of it. Thus it was, In the heat of the late Schisme, it fell to my lot to preach a Sermon in the Cathedral Church at *Winton* upon the 26 day of *December*; wherein because I said, I would not judge those people in the liberty of their Consciences, who did observe the Feast of our Saviours Nativity to the Lord (though with-
all I then * spake severely against the prophane abuse of it) I was accounted a superstitious person, and a malignant (such was the discriminating terme that was then used) and reported far and near, that I had done more hurt by that one Sermon then other Ministers that were employed in that Lecture could be able to repair again by many. Which reproachful slander was so great a trouble unto me, though I was then justified by Persons of very good quality that were both wise and godly, that I was often minded, being per-

An Dom.
1654

* which is
here also
inferred
in its pro-
per place.

The PREFACE.

swaded by those persons, and sundry others that heard of it, to publish in print the Sermon that I then preached, to the end the World might see how causelessly I was traduced. I did nevertheless forbear the said publication, not out of fear of the persecutions of those evil dayes; for I did myself observe that Anniversary Festivity in my own Parish, preaching and administering the Sacrament of the Lords supper, when very few durst adventure to do the like. But having begun upon this occasion to prepare it for the Press, and finding in the pursuance of it my Meditations enlarged to other matter then I at first delivered, I slighted the Calumny wherewith I was asperst, as not worthy to be so much heeded, and breaking through many difficulties and hinderances, have by degrees extended that very Sermon to this length which is now before you. The greatest part whereof I have for some years kept by me without further additions; but of late I must confess I was as the Apostle (if I may so say) pressed in spirit to finish what I had begun, and to publish the whole for the sake of Christ and his Churches.

And now give me leave to premise an Apology for some things in this Treatise, against which especially

The P R E F A C E.

ſpecially there may ſeem to lie ſome exceptions. Firſt, I may poſſibly be adjudged too inconfiderate in fixing the Epistle to the *Hebrews* upon St. *Pauls* account, becauſe it doth not clearly appear (as it is commonly conceived) that he was the Authour thereof. Secondly, It may be ſaid that here are ſundry things inſerted which have no natural co-incidency with the principal ſubject that is pretended.

As to the firſt of theſe Exceptions, I know well there hath been ſome doubt made concerning the Authour of this Epistle; for it hath been much controverted a long time whether it was *Barnabas* or *Clemens Romanus*, or Saint *Luke*, &c. But for Saint *Paul* few were inclinable to entitle him unto it: their reaſon was, The ſtyle and idiom hereof ſeems to vary much from that which the Apoſtle ordinarily uſed in his writing, neither doth he own it himſelf, by ſetting his mark upon the front of it, as he doth in all the reſt of his Epistles, but chiefly becauſe the Writer of this Epistle acknowledgeth, that *he had learned the Doctrine of Salvation from others, which, ſaith he, was confirmed unto us by them that heard it*; Whereas the Apoſtle with very great confidence profeſſeth that he never received it of men, nor was taught it

Heb. 2. 3.

The PREFACE.

Gal. 1. 12

Doctor
Hammond,
The word
Ἡμεῖς, ἡμεῖς,
is not to be
restrained
to the wri-
ter onely,
but so as to
comprehend
those to
whom he
writes, uti
patet
Tit. 3. 3.
Eph. 2. 5.
Neither is
it any new
or strange
thing for
St. Paul
to confirme
the truth of
the Gospel
by the testi-
mony of o-
thers, and
tradition
from them
which saw
and heard.
See 1 Cor.
15. 3.

it but by the Revelation of Jesus Christ (which last exception is indeed the most material, but answered sufficiently by a late Writer as may appear in the margine.) Hereupon it seems that doubts have risen concerning this matter: And it is further conceived by some that it would savour of too much curiosity to resolve such doubts; For so long as we believe the Holy Ghost to be the Enditer, what need we perplex our selves about the Writer? As When a Prince will vouchsafe to send a Letter to any of his Subjects, it would ill become them to be inquisitive with what pen it was written; rather we should say of this Epistle, as once it was said of the Book of Job, *Ipse scripsit, qui hac scribenda dictavit, Ipse scripsit, qui illius operis inspirator extitit*, He writ these things that dictated them unto the Writer, &c.

Nevertheless though it be granted that it may not be of absolute necessity to make too curious inquiry after all those Pen-men and actuaries, whom the Holy Ghost employed in that excellent service of being the perpetual Registers of the great Council of Heaven, yet neither are they to be quite neglected. We rejoyce in the message of good tidings that is brought unto us, yet that hinders not, but that we may make the messenger welcome,

The PREFACE.

welcome, and if he be missing, though his presence should not add to the Authority of the message, yet we would seek him out, that we might gladly know him. Here is an Epistle sent unto us from God, and the messenger is supposed to be missing: Let now the name of God be magnified, and his will herein revealed be embraced by us (as it is meet) with all acceptation: But if the knowledge of the instrument by whom it is handed to us, may any whit conduce to Gods glory in the removal of prejudices against the truth herein revealed, or in the conviction of the enemies of the Lord Jesus Christ (such as were the *Arrians* of old, and the *Socinians* of late) it is not fit that we should balke it, especially when it is hiated unto us by the spirit it self in the holy Scriptures. To say nothing of the Title prefixed to the Epistle, it being no part of the Canon, neither having been generally used by the Churches of Christ, therefore not argumentative, though it must be confessed it hath Antiquity to plead for it. To let pass also the Salutation in the close, which as the Apostle Saint Paul saith, 2 *Thes.* 3. 17. is *his token in every Epistle, so he writes* (which might be more material, but that it may be said, Others in imitation of him do use the same Vale-
diction

The PREFACE.

dition too) we have a more sure word of testimony, whereunto we should do well to take heed, and that is this. Saint *Peter* the Apostle of the circumcision in his second Epistle which he writes unto the scattered *Hebrews*, who were of his peculiar charge, though dispersed into sundry remote Regions, calling them therefore Strangers in regard of the places of their abode, far distant from their own Country, hath by a singular providence of God positively testified, that his beloved Brother *Paul*, and no other, was the Writer hereof. And to this purpose he gives us a plain demonstration, 2 *Pet.* 3. 15. Where he speaks of an Epistle of *Paul* written unto these scattered *Hebrews*; which Epistle was it seems at that time extant, and in high estimation among the faithful, and which with other of Saint *Pauls* Epistles he commendeth as of equal Authority, being, as he saith, written by him according to the Wisdom given unto him. Now this Epistle there mentioned, is very probably the same, which in the Scripture goeth under the Name of the Epistle to the *Hebrews*; otherwise how is the Church the pillar and ground of truth in holding out all the Oracles and whole Counsel of God, if she hath been negligent in so eminent a part of her *Depositum* commended

The PREFACE.

commended unto her by the Authority of two chief Apostles, or, as one saith, lose *Pauls* Epistle and keep *Peters* that makes mention of it, which is not with any colour of reason to be imagined? We may therefore hereupon conclude that it evidently appears Saint *Paul* was the writer hereof.

BUT for that he here altereth his style, and doth not put his Name unto this, as he doth unto the rest of his Epistles, there are sundry probable conjectures commonly for it given. First the *Jews* had conceived against him a very great prejudice, and least they should thereupon have rejected his writing with indignation, he changeth his wonted style, and omitteth his usual Introduction of *Paul an Apostle*, &c. Not regarding himself, so that the word of God might run and be glorified. Moreover he was design'd to be *Apostolus Gentium*, the Apostle of the *Gentiles*, as appears *Gal. 2. 7, 8*. Therefore thought it best here to con-ceale his Name, and to waive his ordinary title, least he should *ἄλλοῖσι προεπισκοπεῖν* assume to himself also the Title of *Apostolus Hebræorum*, the Apostle of the *Hebrews*, which properly belonged to another. And therefore though he might in an extraordinary way be employed by the Holy

c

Ghost

The PREFACE.

Ghost in writing this Epistle to the people of that Nation (as Saint *James* also did.) yet withall he is very cautious herein to put them in minde of their duty to their own peculiar Guides that had the rule over them, which we see he doth once and again in this 13 Chapter vers. 7. 17. 24. But the truth is (as it is said) these reasons are but conjectural, that which is to satisfie us in this point is this, even so it seemed good to the Holy Ghost.

And thus I have given a large and clear resolution of this doubtful matter, which indeed was but fit to be done, because I do here oftentimes speak of the said Apostle, as the sure and certain Authour of that Epistle.

Secondly, Whereas there are sundry branches of this Treatise, which do seem to have no affinity with the sense of the Apostle in the Text, and consequently not to be connatural with the main Doctrine that is here insisted upon, I answer, First, As Jesus Christ himself is (according to the Apostles word) *All and in All*, That sea of living waters by whom all springs and rivulets of divine truth have their rise and original, and unto which they must return again; so is this Text, as it is here interpreted, not onely comprehensive of the whole

The PREFACE.

whole mystery of Christ, but also of the whole duty of man towards him : And therefore that which is here written in order thereunto should not be accounted as an impertinent digression.

Secondly, it is no new thing to finde corollaries and collateral interfections superadded in a way of subserviency to the principal subject handled in Tractates either of a Theological or meer Humane Alloy : For it is with Books (as one very well makes the resemblance) as it is with Trees, these have some Master and chief Branches in which the main Sap of the Root is carried, but they have also some under-spriggs and water-boughs, which by the vegetation of the principal Shootes do prosper the better, and are made to serve both for ornament and fecundity to the whole Body ; Those have commonly some eminent subject into which their whole strength and stream runs, but they have likewise sundry *Pargers* of less consequence annexed thereto, which though abstractedly considered may seem to be at a wide distance, yet being Methodically linked together, have a coalescency, imparting each to other both illustration and confirmation. So is it here, sundry resultancies and inferences do occasionally spring up in this Book, as there do in all

The PREFACE.

our Sermons that we undertake, when the bloud and juyce of it runs chiefly into the Apostles sense of the Text, viz. the Doctrine of the Eternity and Immutability of the Lord Jesus Christ, which giveth life unto all the rest. So that what the Evangelist Saint John spake of his Gospel which he wrote, the same may I say of all that is contained in this Book, *These things are written that you might believe that Jesus is the Christ, and that believing you might have life through his name.*

But I hear what is further objected, as, that I multiply Quotations, borrow the help of sundry Authours, and do but *actum agere*, bring the same *crambe* of words, repeating what hath sufficiently been imparted to the World by others, who have at large, and with much perspicuity and serenity of Spiritual Wisdome wri ten of this subject. Now though I have hinted at this before, yet I conceive a necessity is la'd upon me to rejoyne unto this Charge a full and clear Vindication.

First then, this I say, I know not of any that hath written of this subject so largely before me; But this I know, that both for the matter and manner of handling it, as it is grounded upon that foundation, which is precedaneous unto it, I am alone without any competitours or pretenders whatsoever.

Secondly,

The P R E F A C E.

Secondly, I do yield that I have in the carrying on of this Work consulted with Writers both Ancient and Modern ; and have thereupon , not without good cause been the bolder to offer my conceptions to publick view (though possibly in some places they may not be well resented) finding them confirmed by those that have been worthily reputed burning and shining Lights of the Church in their several Generations , who have born the burden and heat of the day in the Lords Vineyard , and upon whose Labours we are now happily entred. Yea more , I have not onely consulted them , but frequently made use of their Testimony , rendring it in their own words , sometimes to put by Imputations of Collusion , otherwhiles for the Conviction of Adversaries , alwayes to give full satisfaction to those who shall diligently apply themselves to a religious perusal hereof. Nor am I at all ashamed to acknowledge what I have done in this kinde , nor need I feare to be taxed with any Plagiary superinducements of other mens Labours , though indeed as I have gone thorough my Neighbours Fields (the Owners whereof I do for the most part signifie by name) I have here and there plucked some Eares of Corn , and fitted them for my purpose
(which

The PREFACE.

(which by a natural propriety is challenged of all as a common right) yet I have nowhere put in my Sickle, and so can plead a justification in that particular. Howbeit this I may without arrogancy make my Plea: *viz.* My borrowing whatsoever it hath been, is fully counter-ballanced with my lending again, which though it be to be reckoned but as a poor Mite cast into the Lords Treasury, yet it is *secundum mensuram donationis Christi, ac moderationem Spiritus dividensis singulis prout Vult*, and may through Gods blessing be to the furtherance of the Gospel, especially in regard of those interpretations of Scripture, which I have here given, to which no Expositors of Holy Writ, nor any Authours whatsoever could lay any claim, nor any of their Assertours can at this day for them: All which I do humbly commend to the Churches Examination, a List whereof I conceive fit here to present unto you, though the Table at the latter end of the Book will give directions by Asterisks to the places where they are to be found.

Exodus 33. 18. *I beseech thee shew me thy Glory.*

19. *And he said I will make all my goodness, &c.*

Exod.

The PREFACE.

Exod 34. 6. *And the Lord passed by before him and proclaimed, the Lord, the Lord God, &c.*

Deut. 32. 7. *Remember the dayes of old, consider the years, &c.*

8. *When the most high divided to the Nations, &c.*

12. *The Lord alone did lead him, &c.*

Deut. 33. 5. *And he was King in Jeshurun, &c.*

Psal. 2. 7. *I will declare the Decree, &c.*

Psal. 8. 3. *When I consider thy Heavens, &c.*

Psal. 74. 12. *For God is my King of old, &c.*

Daniel 9. 24. *Seventy Weekes are determined, &c.*

Amos 5. 18. *Woe unto you that desire the day of the Lord, &c.*

19. *As if a man did flee from a Lyon, &c.*

John I. 10. *He was in the World, and the World was made, &c.*

11. *He came unto his own, and his own, &c.*

14. *The word was made flesh, &c.*

Acts 1. 6. *When they therefore were come together, &c.*

7. *It is not for you to know the times, &c.*

Rom. 8. 19. *For the earnest expectation of the Creature, &c.*

20. *For the creature was made subject to vanity, &c.*

The PREFACE.

21. Because the creature also it self shall be delivered, &c.
22. For we know that the whole Creation groaneth, &c.
29. The first-born among many Brethren, &c.
- Rom. 11. 25. Blindness in part is hapned to Israel, until, &c.
26. And so all Israel shall be saved, &c.
27. For this is my Covenant with them, when, &c.
- Gal. 4. 5. To redeem them that were under the Law, that we, &c.
- Col. 1. 15. Who is the Image of the invisible God, &c.
- 1 Tim. 2. 5. For there is one God and one Mediatour, &c.
- Tit. 1. 5. For this cause left I thee in Crete, &c.
7. For a Bishop must be blameless, &c.
- 1 Pet. 4. 17. For the time is come that judgement must begin, &c.
18. And if the righteous scarcely be saved, &c.
- Rev. 1. 11. I am Alpha and Omega, the first and the last, &c.

The Interpretation of these Texts of Scripture
(Gentle

The PREFACE.

(Gentle Reader) as they are rendred in this Treatise, I do leave unto thy most serious consideration: Not but that there are besides these, sundry Expositions of other places of Scripture here also given that are not usual, yet nevertheless may well be conceived to be according to truth, without condemning those that have been commonly received. These likewise you will meet with as you go along in your reading, and will require your most ponderous meditations. Onely I do desire that when you meet with an interpretation of the Holy Scripture which may seem somewhat strange unto you, not to be hasty in passing censure upon it, till you have found the whole discourse about it to be fully finished.

Again, it will perhaps be objected unto me by some, that I do here take but a slight occasion to be very large and vehement in maintaining the honour of our Church against her Adversaries, by justifying the Order which she observeth in the Publick Worship of God, and Ecclesiastical Government: Whereto it may well be answered, Is there not a cause? When not onely the Church which is our Mother, the most eminent Pillar and Stay of Divine Truth hath been miserably rent and torn by Schismes and Divisions, but our Lord

The P R E F A C E.

Jesus Christ himself also was very much dishonoured thereby, being made by a sort of wretched people the very Authour and Fautor of their Divisions; as if he had not been, and were not still to be to his poor Church what the Text here insisted upon, proclaims him to be, *viz.* 'O' *AUTRES*, the Same? Cause enough then there is for every true Son of the Church to spend his Zeal in this Contrast upon all occasions; and to make them as the Apostle adviseth, who cause these Divisions and Offences, that they may be avoyded.

It must be confessed, the late Schisme, while it grew more and more prevalent in this Kingdome till it pleased God to reduce us to our pristine order by a merciful providence never to be forgotten, did bring us especially of the Ministry into such a low despondency and pusillanimity of spirit, that we had almost lost that Christian Valour, yea and English courage *pro aris & focis*, for which our Church and Nation have in times before us been so much renowned: But since the Lord God hath spoken, who can but prophecy? when deliverance hath been sent unto us by the out-stretched arm of an Almighty Power, who can forbear to rejoyce in it? And when God hath shewed us our Errour, in suffering our selves to be

The PREFACE.

be deluded by a spirit of seduction, who can but lament his back-slidings, and appeare with his utmost strength in the vindication of that Truth and Church, which have been so treacherously forsaken? For my own part I do here in the truth and uprightness of my heart solemnly protest before God and men, as I have been ashamed of my credulity in giving heed for some time to the cunning insinuations of those who pretended they were for the cause of God, but were found Lyars, so now (though possibly it may be said of me, as it was of Saint *Paul*, that my bodily presence is weak, and my speech contemptible, and therefore it is but little that can be expected from me that may be for the advantage of the Church in any kinde (all which I will not deny) yet) I do and must account it my duty with that little strength that I have, to endeavour what I can by all wayes and means the undeceiving of those poor seduced people, who, being bewitched with the like forceries, do yet continue in their perverseness against the Lord and against his Anointed. What else should I do after so woful a defection that hath been among us, when, to my apprehension, I hear often the word of our Saviour to his Apostle Saint *Peter* sounding in mine eares, *tu conver-*

2 Cor. 10.
10.

Luk. 22.
32.

The P R E F A C E.

sus confirma fratres , when thou art converted strengthen thy brethren : Let no man therefore blame me for my forwardness and vehemency in this matter upon any occasion , for I cannot but speak the things which I have seen and heard , as the same Apostle also said ; yea let my tongue cleave to the roose of my mouth , and my right hand forget her skill (how poor and slender soever it be) if my tongue and pen both be not now ready for the Churches service , to fill up the acclamation at the setting on the Head-stone of this great Work of Omnipotency in the re-establishment of Order among us , both in point of Divine Worship, and of Civil and Ecclesiastical Government, with Grace, Grace unto it.

Lastly, I should now also be loth to be so far mistaken , as that by giving new experiments of rendring the sense of Scripture otherwise then it hath been generally taken , I should thereby incline to favour that upstart Sect of holders-forth of new Lights, and new Truths, against whom I have alwayes protested my dislike with much loathing and abhorrency , and do still account of them no better then the smoke that comes out of the bottomless pit , which would in time darken the light of the Gospel, as much as the foggy
mists

The PREFACE.

mists of Popery ever did, where it prevaieth. Deplorable is their estate, and accursed be their attempts whosoever they are that set up any of their pretended Lights in competition with the Holy Scripture, and are not contented with that truth which hath already been revealed to the Church in those things that are necessary to salvation. *The bed of divine truth is green all the year long*, no filthy weeds of spotted Errour so much as once appearing therein, nor no room at all to be found for any more seeds to be sown in it, the smell thereof is so acceptably fragrant to every true believer, that the scent of all things else in this world, how pleasing soever to flesh and blood, is of no value with him, but noisome in comparison. If we therefore (to use the Apostles words) or an Angel from Heaven should trample upon this bed, or deface the beauty of it by scattering in it any other seeds, which (of what nature soever they be) will prove in effect to be nothing else, but the Tares of the Enemy, let him be *Anathema*. But to uncover this bed, and to shew what a delectable variety there is in the sweet nature of it, to the end that those who take pleasure in beholding it, may more and more affect it, will I hope be adjudged, by those that have judgment to discern, to be no faulty

Cant. 1. 16.

The PREFACE.

faulty compliancy at all with new fangled Opini-
onists, who pretending to novel discoveries of
truth, root up the foundation. There is certainly,
as in Plants many secrets of nature that are yet
unknown, so, in the Scripture much of the minde
of God that former Ages hath not been acquaint-
ed with, which they that come after may under-
stand more perfectly, especially in the sense of
those Prophecies which are to have their full ac-
complishment in the last Times. Truth is not
now barren, as one observeth well, although she
was prodigal in teaching our Ancestours (*Etiam
quicumque fuerunt mortalium sapientissimi, multa scisse di-
cuntur, non omnia*) she hath a reserve laid up in her
Cabinet for her friends and followers at this day,
and will ever have, till she opens all her treasures
unto them at the last day.

I say therefore, as countenance is not to be gi-
ven to those Masters of Novelties and new-Light
Mongers of these dayes, who frequently and con-
fidently from the light within them vent most
damnable Opinions, expressly contrary to the
Written Word (as the Gnosticks of old did, whose
Disciples they are, though they know it not) so
should encouragement be given to those, who
taking along with them the Analogy of Faith, and
the

The PREFACE.

the Analysis of those Places of Scripture which they fix their Meditations upon, are so happy as to finde out other interpretations thereof then were before known, which may occasion more light also to spring up in the Church to the glory of God, and advancement of the Gospel.

To which glorious ends that all whatsoever is here written in this following Treatise may happily tend, hath been, and shall constantly be the hearty Prayer of the poor unworthy Authour thereof, who is

(Dear Christian)

Thy Soules friend, and

The Churches Servant,

E. L.

The PREFACE.

A POSTSCRIPT TO THE READER.

THE Method that is here used is (I confess) according to the ordinary mode, plain and homely, without those Logical curiosities, florid and subtle insinuations, or rhetorical transitions and cadencies, Wherein the accurate Writers of these Times do abound (which things nevertheless in their right use and genuine appearance, no man that is wise will at any time condemn) but for their sakes, whose Conversion from Sin, Conviction of Errour, and Corroboration in the Faith, this Treatise especially aimeth at, is this order observed; Which as it hath not been found altogether unsuccessful to such ends and purposes, so may it now also, through Gods blessing, be still useful therein, being suted for the most part according to their minde and expectation; Wherein I do but follow the Apostles Example, who became all things to all men, that by all means he might gain some: Yet if they should chance to meet with some things here Hard to be understood (as even Saint Pauls Epistles

The PREFACE.

Epistles, which required that all things should be done to Edification, had in them, by the Testimony of Saint Peter, things surpassing the capacity of the unlearned) it will be easy for them to pass them by, and to spend their time and thoughts upon that, which they will finde to be within the ken of their apprehension.

One thing more I must premise, with which I shall conclude this Address. In regard I have here presumed to render the sense of some places of Scripture otherwise then they have been commonly interpreted, least I should thereupon be censured for affecting too much a Digression from the grave and profound Judgement of others that are or have been before me, it is thought very requisite to add hereunto a Synopsis of the Names of sundry Authors both Antient and Modern that have been, as I said before, consulted with in the pursuance of this Subject, to whom for the most part, as it was meet, I have with due reverence yielded a ready and willing compliancy in their sense of Scripture, and other their Religious and Orthodox Determinations, which I hope will suffice not onely to take off the imputation of a Paradoxal Singularity, but free me also from a charge of offering Violence to Sacred Treology, though Philology lead me sometimes into her private Retirements, and put me therein upon new Explorations.

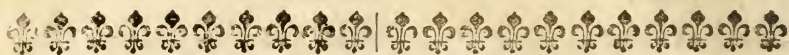
The PREFACE.

The Names of some Authours mentioned
in this Treatise.

| | |
|--------------------------------|-----------------------------------|
| <i>Alstedius</i> | <i>Saint Cyprian</i> |
| <i>Saint Ambrose</i> | <i>Doctor John Davenant</i> |
| <i>Amesius</i> | <i>Lord Bishop of Sa-</i> |
| <i>Doctor Lancelot An-</i> | <i>rum</i> |
| <i>drews Lord Bishop</i> | <i>Master Deering</i> |
| <i>of Winton</i> | <i>Saint Dionysius Areopagita</i> |
| <i>Saint Athanasius</i> | <i>Doctor Downham</i> |
| <i>Saint Augustine</i> | <i>Master Dyke</i> |
| <i>Beda</i> | <i>Epiphanius</i> |
| <i>Saint Bernard</i> | <i>Eusebius</i> |
| <i>Beza</i> | <i>Doctor Featley</i> |
| <i>Brentius</i> | <i>Master Fox his Martyrol.</i> |
| <i>Bruno</i> | <i>Gerard</i> |
| <i>Bucanus</i> | <i>Bishop Godwin</i> |
| <i>Calvin</i> | <i>Gomarus</i> |
| <i>Centurists</i> | <i>Saint Gregory</i> |
| <i>Saint Charles the First</i> | <i>H. Grotius</i> |
| <i>of Famous Memory</i> | <i>Doctor Hammond</i> |
| <i>King of Great Bri-</i> | <i>Doctor Harris Ward.</i> |
| <i>tain, &c.</i> | <i>of Wint. Col.</i> |
| <i>Saint Chrysostome</i> | <i>Doctor Joseph Hall Lord</i> |
| <i>Doctor Collins</i> | <i>Bishop of Norwich.</i> |
| | <i>Hospinian</i> |

The PREFACE.

| | |
|------------------------------|------------------------------|
| <i>Hospinian</i> | <i>Paræus</i> |
| <i>Saint Jerome</i> | <i>Pelargus</i> |
| <i>Bishop Jewel</i> | <i>Perkins</i> |
| <i>Irenæus</i> | <i>Philo Judæus</i> |
| <i>Junius</i> | <i>Piscator</i> |
| <i>Doctor John King Lord</i> | <i>Polanus</i> |
| <i>Bishop of London</i> | <i>Doctor John Prideaux</i> |
| <i>Doctor Henry King</i> | <i>Lord Bishop of Wor-</i> |
| <i>Lord Bishop of Chi-</i> | <i>cester</i> |
| <i>chester</i> | <i>Ravanellus</i> |
| <i>Peter Lombard</i> | <i>Doctor Edward Rei-</i> |
| <i>Ludolphus</i> | <i>nolds Lord Bishop of</i> |
| <i>Luther</i> | <i>Norwich</i> |
| <i>Peter Martyr</i> | <i>Septuagint</i> |
| <i>Mercer</i> | <i>Socrates</i> |
| <i>Doctor George Morley</i> | <i>Sozomen</i> |
| <i>Lord Bishop of Win-</i> | <i>Tertullian</i> |
| <i>ton</i> | <i>Theodoret</i> |
| <i>Doctor Richard Moun-</i> | <i>Doctor Twisse</i> |
| <i>tagne Lord Bishop of</i> | <i>Master Vines</i> |
| <i>Norwich</i> | <i>Master Nathaniel Ward</i> |
| <i>Musculus</i> | <i>Master Thomas Wilson</i> |
| <i>Nicephorus</i> | <i>Zanchy, &c.</i> |
| <i>Origen</i> | |



Things most remarkable contained in this
Treatise.

- I. **T**HE Divine Generation of Jesus Christ is in some poor measure declared.
- II. The Restauration of the Creature after the final Judgement proved.
- III. The glorious estate of the Saints in the life to come described in a way and manner that is not commonly thought upon.
- IV. How the Office of Christs Mediatorship was exercised by him and made effectual from the beginning.
- V. How Jesus Christ shall be the Head of his Church Triumphant after he hath delivered up the Kingdome to God the Father.
- VI. The certainty of the Conversion of the Jewes cleared, and a demonstration of the fixed time, wherein they shall be called, gathered from the Holy Scriptures.
- VII. The Blasphemy of Socinians discovered.
- VIII. Civil Government vindicated.
- IX. The folly of Fift Monarchists and Millenaries made manifest.
- X. Episcopal Government in the Church proved by Scripture to be of Divine Right.
- XI. The Liturgy of the Church of England cleared from Superstition.
- XII. The Church of Rome justly charged with Novelty.
- XIII. A Remedy prescribed to cure the Distempers of our Nation and Times about Order and Church-Government.

The.



The Contents more particularly, and more punctually described.

THe Apostles intent and scope in the words of the Text (viz. *Jesus Christ the Same yesterday, to day, and for ever*) is rendered
page 1.

A threefold interpretation given of the Text

P. 4.

1. *With a respect to the Divine Nature.*
2. *With a reference to the whole Creation.*
3. *With a more especial respect to the Church.*

An Apology for these several interpretations

ibid.

The first Interpretation.

Proved by Scripture, and the concurrent Testimony of sundry Authors
P. 5.

Objections answered.

First taken from Prov. 8. 22, &c.

P. 11.

Second taken from Luk. 1. 35.

P. 13.

Third taken from Col. 1. 15.

ibid.

Instructions deducted, viz.

*First, Though Christ took upon him our nature, yet he continued still to
be the Same*

P. 19.

Secondly, We must give unto Christ the glory due unto his Name

P. 21.

I. In

The Contents.

1. *In worshipping him with Divine Aderation* P. 21.
2. *In a zealous appearance for him against his enemies* P. 23.
Of whom there are two sorts especially in these times that must not be spared, viz. Those
 1. *Who raise up men above their proper sphere, equallizing them with Christ* P. 24.
 2. *Who level the Lord Jesus with poor dust and ashes* P. 25.
3. *In the ready hearkening to the voyce of his Word* P. 28.

Corroboratives of this Argument.

1. *The Father will have Christ to be thus honoured* P. 29.
 2. *Christ himself expects of us the same service* ibid.
 3. *The Eternity of Christ is a clear evidence of his Wisdome and Gravity* ibid.
 4. *A necessity lyes upon us to hearken to this his infallible Wisdome* P 30.
How else shall we escape the snares of Satan.
What improvement can we make of our Talents in our masters service P. 31.
 5. *He hath highly honoured us* ibid.
- Thirdly, how God hath been wont to make manifest his sore displeasure against those that have been the professed enemies of the eternal Deity of his beloved Son the Lord Jesus Christ* P. 33.
- A particular Application* P. 37.

The second Interpretation.

P. 41.

Wherein it is observed how Christ is the Same.

1. *In the work of Creation.*
2. *In the work of Preservation.*
3. *In the work of Restauration.*

How in the work of Creation

P 42.

Though Jesus Christ be 'Ο 'Αυτός therein, yet the Father and the Holy Ghost are not excluded.

1. *Christ is equal with the Father in that eternal Counsel and Decree, from whence all things had their first rise and origination.*

2. *The*

The Contents.

2. *The Same in the execution of that Decree.*
3. *The Same Without any Coadjutor.*
4. *The Same Without any Variableness in the creating of all things.*

Inferences from hence.

| | |
|---|--------|
| <i>First this may lead us to a further knowledge of Jesus Christ</i> | P. 47. |
| <i>When we consider the Heavens</i> | P. 48. |
| <i>When we consider the Deep</i> | P. 49. |
| <i>When we consider the Earth</i> | ibid. |
| <i>When we consider our selves</i> | P. 50. |
| <i>We must say, O Lord, our Lord,</i> | |
| <i>How excellent is thy Name ?</i> | |
| <i>Secondly, we are to let Jesus Christ enjoy peaceably, without any repining,</i> <i>his absolute Sovereignty over all the earth, to dispose of it as seemeth</i> <i>good unto him</i> | P. 50. |
| <i>How Jesus Christ is the Same in the work of Preservation and Govern-</i> <i>ment of the world</i> | P. 52. |

An Objection answered, viz.

| | |
|---|--------|
| <i>If this Power belongeth unto Christ to guide and govern the world, What</i> <i>need is there at all of any other government ?</i> | P. 54. |
|---|--------|

In answer hereunto three things are largely proved,

| | |
|--|--------|
| <i>First, Government by men is an Ordinance of Divine appointment</i> | P. 57. |
| <i>Secondly, Government is ordained to be subservient unto Christ</i> | P. 62. |
| <i>Thirdly, Christ will have this subservient government and order to be</i> <i>continued so long as the world endureth</i> | P. 66. |
| <i>The folly of First-Monarchy men is made manifest</i> | P. 70. |
| <i>A conviction of those that look no further then secondary causes</i> | P. 71. |
| <i>They who applaud their Fortune in their successes are reproved</i> | ibid. |
| <i>They also who consult with Astrologers</i> | P. 72. |
| <i>And that run to Witches for their help</i> | ibid. |
| <i>That when extraordinary tempests are raised, are apt to impute the cause</i> <i>thereof to Conjuring</i> | P. 73. |
| <i>Such as murmur at the happy change which the Divine Providence hath</i> <i>brought</i> | |

The Contents.

| | |
|---|--------|
| <i>brought upon this Nation</i> | p. 74. |
| <i>A conviction of sundry others who in effect disclaim Christs Sovereignty over them</i> | p. 76. |
| <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;">viz.</div> <div style="font-size: 3em; margin-right: 10px;">{</div> <div> <i>The Covetous.</i> <i>The Ambitious.</i> <i>The Proud and Vain-glorious.</i> <i>The Profane Politician.</i> </div> </div> | |
| <i>An Instruction to all that fear God not to be dismayed at the appearance and apprehension of death</i> | p. 78. |
| <i>Nor at the troubles that come upon the world, or that may befall themselves.</i> | p. 80. |
| <i>A lesson to incline us to a constant dependance upon Divine Providence</i> | p. 81. |
| <i>We are nothing without Christ</i> | ibid. |
| <i>How Jesus Christ is the Same in the Restauration of all things</i> | p. 82. |
| <i>In order hereunto the Apostles words in Rom. 8. 19. 20. 22. 23. are at large expounded</i> | p. 83. |

Where is to be seen, how

| | |
|---|---------------------------|
| 1. <i>The creature is subject to vanity</i> | p. 84. |
| <i>It hath lost a great part of its primitive beauty and goodness</i> | p. 85. |
| <i>A necessity lyes upon it to serve the enemies of the Creatour</i> | ibid |
| <i>It is still declaring the glory of God, but man regards it not</i> | ibid. |
| <i>It is troubled at the inverting of the order which the Creatour at first established</i> | p. 86. |
| <i>It is instrumental in mans sin</i> | ibid. |
| 2. <i>The creature waiteth and groaneth to be delivered</i> | p. 87. |
| 3. <i>When this Deliverance shall be</i> | p. 89. |
| <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;">viz.</div> <div> <i>When the Son of God, that is, the Angels are manifested</i> <i>Which manifestation shall be both active and passive</i> </div> </div> | ibid. p. 90. Active |

The Contents.

Active four several ways,

| | |
|--|--------|
| <i>They shall break open the chambers of Death</i> | 90 |
| <i>They shall manifest the Saints from the wicked</i> | ibid. |
| <i>They shall manifest the judgement pronounced</i> | ibid. |
| <i>They shall be employed in the manifestation of the Son of man</i> | p. 91. |

Passive, two ways,

| | |
|---|---------|
| <i>In respect of their Nature</i> | p. 92. |
| <i>In respect of their Number</i> | ibid. |
| 4. <i>The manner of their deliverance</i> | p. 93. |
| <i>An Objection out of 2 Pet. 3. 10. concerning the dissolution of all things by fire, answered</i> | p. 95. |
| <i>Fift monarchists and Millenaries reproved</i> | p. 103. |
| <i>See the excellencie of our Creation</i> | p. 105. |
| <i>A light to guide us in the first resurrection</i> | p. 106. |
| <i>A light to shew unto us somewhat of the glory of the second</i> | p. 107. |
| Wherein may be seen, | |
| 1. <i>How the new heaven that shall be is resembled unto Canaan</i> | p. 109. |
| 2. <i>How the new earth that shall be is also so resembled</i> | p. 112. |

The third Interpretation,

viz.

| | |
|---|---------|
| <i>Jesus Christ is the Same yesterday, to day, and for ever, with a more especial respect unto his Church</i> | p. 116. |
| <i>First of yesterday</i> | p. 117. |

that is,

All the time of the old Testament.

A Doctrine here-hence derived,

viz.

| | |
|--|---------|
| <i>The time of the Old Testament with all the legal Ordinances attending upon it, is a day that is set and expired, being yesterday, and therefore not to be brought into our account, neither are we to walk in the light of it</i> | p. 118. |
| <i>Proved by sundry instances</i> | ibid. |
| | Where- |

The Contents.

Whereupon followeth

The conviction of those who in this day will grope after the obscure light of yesterday, those are

| | |
|---|---------|
| <i>First the Jews</i> | p. 121. |
| <i>Secondly, they that seek to be justified by the works of the law</i> | p. 126. |
| <i>Thirdly, the Papists</i> | p. 128. |
| <i>Fourthly, they that now-a-days pretend to Oracles, and wait for Miracles</i> | p. 129. |

Where is to be seen

| | |
|---|---------|
| <i>What we are to judge of the pretended Visions and Revelations of these times</i> | ibid. |
| <i>And what Miracles are now to be regarded in the time of the Gospel</i> | p. 132. |

A second Doctrine propounded, viz.

| | |
|--|---------|
| <i>Jesus Christ was the Saviour of his Church in the time of the Old Testament, even as now in the time of the New</i> | p. 134. |
| <i>Proved</i> | ibid. |

A Question resolved.

| | |
|---|---------|
| <i>How Christ could be a Saviour, before he was in a capacity to suffer death, by taking our nature upon him, for the expiation of sin?</i> | p. 135. |
| <i>Jesus Christ was a Prophet from the beginning</i> | p. 136. |
| <i>Jesus Christ was a King from the beginning</i> | p. 138. |
| <i>Jesus Christ was a Priest from the beginning</i> | p. 149. |
| <i>A difference observed in respect of the dispensation and manifestation of Christ to the Fathers and us</i> | p. 155. |
| <i>Examples of sundry of the Fathers believing in Christ, Adam, Abraham, Job, Daniel, &c.</i> | p. 156. |
| <i>Moses's intercourse with Jesus Christ upon the Mount</i> | p. 159. |

Whereupon followeth

| | |
|--|---------|
| <i>1. An exhortation to the Jews, to look unto Jesus</i> | p. 164. |
| <i>2. A Warning to take heed of despising the ages before us</i> | p. 166. |
| <i>3. Our religion proved to be the onely true Religion</i> | p. 169. |
| <i>4. The Limbus Patrum of the Church of Rome proved to be an absurd forgery</i> | p. 170. |
| <i>5. To hold that the object of the faith of the Patriarchs of old was</i> | not |

The Contents.

- not Jesus Christ, is a gross error* p. 175.
 6. *And as gross is it to maintain that we are not now justified by the*
Object, but by the Act of Faith p. 176.

Of the second course or computation of time, viz. To day.

Wherein first this Doctrine is propounded, viz.

| | |
|--|---------|
| <i>The time of the Gospel is a time of light</i> | p. 180. |
| <i>It is a true light</i> | p. 181. |
| <i>It is a great light</i> | ibid. |
| <i>It is a marvellous light</i> | ibid. |
| <i>It is an invincible light</i> | p. 182. |

Whereupon follow

| | |
|--|---------|
| <i>The duties of those who are the children of this day.</i> | |
| 1. <i>To rejoyce and be glad in it</i> | p. 184. |

An Objection.

| | |
|---|---------|
| <i>But this day is a day of trouble, of rebuke, and blasphemy</i> | p. 186. |
| <i>Answered</i> | ibid. |

| | |
|--|---------|
| 2. <i>To let the light of this day shine in upon their souls</i> | p. 188. |
|--|---------|

A Question put, viz.

| | |
|-----------------------------|---------|
| <i>What is this light ?</i> | p. 189. |
|-----------------------------|---------|

Answered

| | |
|--|---------|
| 1. <i>It is the light of Life</i> | ibid. |
| 2. <i>It is the light of the glorious Gospel of Jesus Christ</i> | p. 190. |
| 3. <i>It is the light of the knowledge of the glory of God</i> | ibid. |
| 3. <i>To walk in this light</i> | p. 191. |

A two-fold walk

| | |
|--|-------|
| 1. <i>Walk in the Commandments of the Lord</i> | ibid. |
|--|-------|

Motives hereunto,

| | |
|--|---------|
| 1. <i>It is the great design of Almighty God this day to save his</i> <i>people from their sins</i> | p. 192. |
| 2. <i>We are to walk worthy of our calling</i> | p. 194. |
| 3. <i>Consider the length of our way</i> | p. 195. |
| 4. <i>This day will have an end</i> | p. 196. |

| | |
|--|---------|
| 2. <i>Walk in the Ordinances of the Lord</i> | p. 199. |
|--|---------|

| | |
|--|---------|
| <i>Let then the world be awakened that lyeth asleep in the darkness of sin and</i> <i>ignorance</i> | p. 202. |
|--|---------|

The Contents.

| | |
|--|---------|
| <i>Let the Ignorant be roused</i> | p. 202. |
| <i>Let the profane be alarm'd</i> | p. 203. |
| A Question put, viz. | |
| <i>How cometh it to passe that wo and misery falls so inevitably upon profane people this day</i> | p. 207. |
| Answered, | |
| 1. <i>The sin of such persons is found out by the light of this day</i> | ibid. |
| 2. <i>Their sin doth finde out them</i> | p. 208. |
| Application | p. 209. |
| Another Doctrine propounded, viz. | |
| <i>Iesus Christ is the Same to his Church now in the time of the Gospel, which he was before under the Law</i> | p. 212. |
| <i>Proved by Scripture</i> | p. 213. |
| An Objection, | |
| <i>But we see there is a change to day from what was yesterday in the form of Divine worship, How then can Iesus Christ be the Same?</i> | p. 215. |
| Answered | ibid. |
| Inferences thereupon. | |
| <i>First, the Imputations of Novelty upon those Churches which adhere to this foundation, charged on them by the Church of Rome, cannot be just</i> | p. 217. |
| <i>The said Imputations justly retorted upon the Romish Church</i> | ibid. |
| <i>Secondly, an Exhortation to let the same minde be in us which was in Christ Iesus, that is, to be the Same in things pertaining to God</i> | p. 220. |
| <i>An Application hereof to us of this nation, with a free and plain discovery of our late inconstancy</i> | p. 222. |
| An Objection. | |
| <i>Shall we then be the Same, which we have been in profaneness and superstition</i> | p. 227. |
| Answer, God forbid | ibid. |
| 1. <i>The bad Old Cause did not preserve us from either</i> | p. 228. |
| 2. <i>The League and Covenant, though contrived to strengthen the said Cause, yet as it was illegal in it self, so was it treacherously carried on</i> | p. 229. |
| It is objected. | |
| <i>But is there not a return to Superstition, when the Lyturgie, Ceremonies and Episcopacy are restored</i> | p. 233. |
| It is answered | ibid. |
| Where | |

The Contents.

Where

| | |
|--|---------|
| 1. <i>The Lyturgie and Ceremonies are vindicated</i> | p. 234. |
| Particularly, | |
| 1. <i>Our bowing at the name of Jesus</i> | p. 235. |
| 2. <i>Our bowing at our entrance into, and departure from the Congregation</i> | p. 236. |
| 3. <i>Our Lyturgie and Ceremonies are acknowledged to be a will-worship, which is plainly manifested to be in some respects lawful</i> | p. 238. |
| <i>But that they are extracted from Romish Missals is a scandalous untruth</i> | p. 242. |
| 2. <i>Episcopacy is clearly proved by the Scripture to be of Divine Right Sensu Primario</i> | p. 248. |
| <i>An Exhortation to the Jews</i> | p. 262. |
| <i>Matter of rejoicing to the Gentiles</i> | p. 268. |
| <i>An Application hereof to our own Nation</i> | p. 270. |
| <i>A serious Expostulation with Anabaptists</i> | ibid. |

Of the third course or computation of Time, viz.

For ever

p. 273.

A Doctrine propounded.

In the midst of the various changes and chances that may come upon the Church to the end of the world, Jesus Christ will be unto it still the Same

ibid.

Proved by Scripture

p. 274.

Inferences from hence,

- | | |
|---|---------|
| 1. <i>Assurance may be had of the Churches perpetuity</i> | p. 275. |
| 2. <i>A remedy to cure the sad distempers of our Church about Order and Church-Government</i> | p. 276. |
| 3. <i>An Exhortation and Christian Advice given to those who pretend they cannot for conscience sake submit to Church-Government by Bishops</i> | p. 277. |
| 4. <i>Comfort to all who live godly in Christ Jesus, both in respect of themselves and their posterity.</i> | p. 281. |

Another Doctrine propounded, viz.

Jesus Christ will be the Same unto his Church in her Triumphant and Glorious

The Contents.

| | |
|--|---------|
| <i>Glorious estate in heaven unto all Eternity</i> | p. 282. |
| Wherein first | |
| <i>The full sense is given of εἰς τὰς Ἀιώνας</i> | p. 283. |
| <i>Secondly, how Jesus Christ will be the Same in the world to come, is in part declared, with a Caution premised</i> | p. 284. |
| 1. <i>He will continue to be the Same for ever in the Hypostatical union of his two Natures, Divine and Humane</i> | p. 285. |
| 2. <i>He will continue to be the Same for ever in his mystical Union with his Church</i> | p. 286. |
| Where is to be seen | |
| <i>First, How Christ will be over his Church then as a Head.</i> | |
| 1. <i>As a Head alone without any subordinate power Celestial or Terrestrial</i> | ibid. |
| 2. <i>As a Head he will preserve and uphold the members of his mystical Body in their glorious Being</i> | p. 287. |
| 3. <i>As a Head he will keep the members of his said mystical Body in a perfect Union</i> | ibid. |
| 4. <i>As a Head he will shew unto them those glorious mysteries, which in this life are beyond their reach and capacity</i> | ibid. |
| <i>Secondly, Jesus Christ will then be in his people by love</i> | p. 288. |
| <i>The Doctrine proved by Scripture</i> | p. 290. |
| <i>And by the Testimony of Divines, Ancient and Modern</i> | ibid. |
| <i>An Objection taken out of the Apostles Words, 1 Cor. 15. 24. 28. concerning Christs delivery up of the Kingdome to God even the Father, &c. Answered at large</i> | p. 291. |
| <i>An Exhortation to look unto Jesus</i> | p. 295. |

In the Appendix these following Scriptures proving the certainty of the Calling and Conversion of the JEWS are Quoted and Expounded,

| | |
|---------------------------------|---------|
| D <i>Ent.</i> 4. 30, 31. | p. 300. |
| <i>Esaiah</i> 11. 11, 12. | p. 301. |
| <i>Esaiah</i> 43. 5, 6. | p. 302. |
| <i>Jeremiah</i> 3. 18. 23. 4. | p. 303. |
| <i>Jer.</i> 30. 3. 31. 1. 4. | ibid. |
| <i>Ezekiel</i> 37. 21, 22. | ibid. |
| <i>Daniel</i> 9. 24. | p. 306. |
| <i>Hosea</i> 1. 10. | p. 316. |
| <i>Hosea</i> 3. 4, 5. | p. 318. |
| <i>Luke</i> 21. 23, 24. | p. 319. |
| <i>Acts</i> 1. 6, 7. | p. 324. |
| <i>Rom.</i> 11. | p. 328. |

An Objection answered, viz.

The Calling of the Jews shall not be till the very instant of the Consummation of all things p. 342.

Another Objection answered, viz.

Their Pertinacy in despising the Gospel makes them the Object of Gods perfect hatred p. 344.

Another Objection answered, viz.

They are enemies unto God not only in a Passive sense, but in an Active also p. 348.

Another

The Contents.

Another Objection answered, viz.

The Jews are now so embodied with other Nations, that it is impossible they should ever any more become a Nation distinct from the Gentiles
p. 350.

Another Objection answered, viz.

To maintain this Doctrine of the Jews Restoration, is to put the world into a carelesse security concerning the end
p. ibid.

A Word of Exhortation to all the Churches of the Gentiles, to pray earnestly unto God for the conversion of the Jews, and to eschew those sins among our selves, which may probably be a hinderance to the bringing on of so glorious a work
p. 352.

AN



A N A S C E N T
T O T H E
H O L Y M O U N T.
T o s e e J E S U S C H R I S T in his *Glory*.

O R,

A P E R S P E C T I V E to help the Weak Sight to
behold the Eternity and Immutability of the Lord *Jesus Christ*.

Taken out of the words of S. *Paul*, *Hebr.* 13. 8.

Ἦς Χρὶς τὸς χθὲς καὶ ἡμῶν ὁ αὐτὸς, καὶ εἰς τὰς
αἰῶνας.

Jesus Christ the same Yesterday, to Day, and for ever.

Adsis O J E S U.



J E S U S C H R I S T whom we still preach unto you,
and in whom you do believe (*else our preaching is
vain, and your faith is also vain.*) The Lord *Jesus*
Christ, I say, as he is the Object of your Expectation
in this Service we are now about; So is he, you see,
by my Text, the subject of my intended Business at
this time. When my Discourse therefore shall answer your expecta-
tion, you will, I hope, afford your diligent attention thereunto.

The words at first sight seem to be the sudden efflux of the Spirit,
A added

added here in the close, as the result of that which had been said before, and as the Total Sum of the Epistle, shutting up the whole as in a Parenthesis; implying that all that was written amounted unto this: *viz. Jesus Christ the same yesterday, to day, and for ever.*

Or else they are inserted as a reviving Cordial to the poor Hebrews, who might (seeing the Gentiles were received into Covenant with God) fear themselves to be quite cast off from Grace, because their Nation had so generally with much pertinacy refused that great Salvation, which was brought unto them: Upon which account the Apostle inferreth this short and sweet *Epiphonema* to comfort them with now at parting; *Jesus Christ is the same yesterday, to day, and for ever.* As much as to say, Jesus Christ is the same to you, as he was from the beginning: who, as he was at first sent to seek and to save the lost sheep of the house of Israel; so now also (notwithstanding former unkindnesses, and though his grace is not to be confin'd as it hath been, but must extend to all Nations, yet) he abideth still a Saviour unto you; if you abide in the faith, and he will be so likewise to the end of the world.

Thus may this Verse seem to carry this sense within its own Verge, not having any intercourse with the Contexture bordering upon it. But it is generally conceived by Expositours, that these words are coincident with those immediately before-going, where an Exhortation is given to the Hebrews, to be mindful of their Guides, who had taught them the way of God truly, not according to the Mosaical, but Evangelical Pattern, and to imitate them in the holiness of their lives, and in their constancy to the faith which they sealed with their death. The words are these: *Remember them which have the rule over you (or are your Guides) who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*

The force of example we all know is very great to induce likeness of Manners, and the greater the example is, the greater power it hath to draw to similitude. It was wont to be said, *Facile transitur ad plures*, We are easily moved to go after a Multitude: but it may well be added, *Facile transitur ad majores*, It is no hard matter to make us imitate great Authorities, be the patterns good or bad; for the vices of Rulers are commonly the rule of Vices: and the vertues of Leaders will also lead unto Vertue.

Hereupon it is that the Apostle proposeth unto the Hebrews the example of their Leaders, to the end that they might not, as he saith, V. 9.

be

be carried about with divers and strange Doctrines : where they had their instruction, there also they might receive establishment by their imitation : in whose example, *Quiddam memorabile designat Apostolus*, saith Calvin ; the Apostle noteth some memorable matter, worthy of their saddest thoughts : implying thus much, that their Teachers had in defence of that Word which they had spoken unto them, gone through much affliction, not loving their lives unto death, for that was the *Excaus*, the issue and Exit of their Conversation, which the Hebrews should consider ; that when they saw how stedfast and invincible their Leaders were in the faith, their example might the better move them.

And now to set an edge upon this Exhortation, the Apostle sheweth in the words of my Text, that the ground and foundation of their faith to which they did so constantly adhere, was no novelty, nor yet such as did fail them, or expire with them ; but being the rock of Ages was co-equal with the Church from the beginning and would be also the only sure foundation for all the faithful to the end of the World : and that is, *Jesus Christ the same yesterday, to day, and for ever*. Understand it thus : It is as if the Apostle should have said, They well knew whom they believed ; and you may also know him too, if you will do as they did ; for Jesus Christ who is the unchangeable God blessed for ever, as they made him their strength and their support, so he never failed them. Be you therefore followers of them, looking unto Jesus, who, as he led them into all truth, and preserved them in it, so will he likewise do the same unto you, and to all others that shall come after you who believe in his Name ; for he is the same *Yesterday, to day, and for ever*.

We may now glean up by the way some Doctrinal conclusions, which shall be but named, that so we may come without any further protraction to taste of the sweetness that springeth abundantly from the Fountain of the Text.

1. We learn hereby, That people ought to be followers of their Teachers, as they follow Christ, and no otherwise.
2. The way to abide stedfast in the faith, is to stick to the Foundation, that is, Jesus Christ, who is still the same.
3. Whosoever they be that make a sincere profession of the Gospel of Jesus Christ, shall never be ashamed of it ; for Christ will constantly without any change, own and maintain that faith which hath once, and but once, been delivered by him to his Saints, being first and last like himself.

*This was
Preached,
Decem. 26.*

*Dr. John
King Bi-
shop of
London.*

These things premised, let us now come to the Text, whereof if I should undertake to speak any thing in order to this time of Solemnity, which yesterday, to day, and some daies following is held up and continued among us, as if it had reference unto it: *I should then indeed declare my self to be but of yesterday, and to know nothing*; at least, to know nothing of my Text, as I ought to know. But the words in their genuine sense will not lead us unto any such matter.

It is *Insignis locus*, as Mr. Calvin calls it, a most excellent and remarkable Scripture, speaking out the Lord Jesus Christ in his due Altitude, making the World and every creature in all Ages subject unto him. It is the Argument of both the Testaments: and (to use the words applied by a Religious and Reverend Bishop of our times to another Scripture like unto this:) It is the staff and supportation of Heaven and Earth, they would both sink and all their joynts be severed, were it not that Jesus Christ were *ὁ αὐτός*, The same yesterday, to day, and for ever. And what shall I more say? as the Apostle said, *Hebr. 11*. When he had spoken much, and there was much more behind, but that time failed him: Rather what should I not say? For our Theatre at this time is not only within the narrow bounds of the World, but extends beyond it; and our Meditations in handling of this Subject, are to reach from Eternity to Eternity. Let us then duly poize it, and with the good blessing of God make use of it for our Edification.

A three-fold interpretation may be given.

First, Jesus Christ may be said to be, The same yesterday, to day, and for ever, in respect of his Divine Nature.

Secondly, This may be applied unto him with a reference to the whole Creation.

Thirdly, It may so likewise with a more especial respect unto his Church and People.

And here, because it may seem strange that I should give so many several interpretations of this Text: Give me leave to premise an Apology for my understanding herein. I would not be too vehement in forcing a Text to carry a sense, which is not directly, or by warrantable deduction to be found within the compass thereof. And it is a great wrong that is done unto Divine Truths, when Scriptures are produced for their foundation that are not Homogenial with them. As for this three-fold interpretation which I have here given of this Text, though the last be commonly accounted the most proper, as being consonant to

the

the scope of the Apostle; yet the other two are not to be rejected as inconsistent with the sense of the Holy Ghost therein. Nay, is there not a greater latitude then ordinary to be allowed unto it, when it is propounded as a Divine Theorem, cutting asunder the thread, as it were, of the former Discourse, that the eyes and thoughts of all men that read it, may in a singular manner be fixed upon it; as on a general Sentence or Proposition comprehensive of more then might alonely have reference to the preceding Verse? Surely there is somewhat extraordinary to be found in it: Therefore as I have already prescribed my Method; so *Σὺν Θεῷ*, I shall now prosecute it.

The first Interpretation of the Text.

THe first sense then, or interpretation that is given of the Text, is this: *Jesus Christ is the same yesterday, to day, and for ever*, in respect of his Divine Nature; that is, as he is God equal with the Father, begotten of him from eternity to eternity.

And herein I am not alone, but I find the Text so rendred both by Modern and Ancient Expositours. *Francis Junius* writeth of it to the same purpose. *Hoc quarto (ut Logicis loquamur) modo proprium Deitatis est.* This is a most transcendent property of the Godhead, to be the same yesterday, to day, and for ever. And from this very Text (saith the same Authour) do the Primitive Fathers in the purest times prove Jesus Christ to be the true and eternal God, *Ὁμοῦν*, consubstantial and coessential with the Father, and the Holy Ghost: (some instances of whom shall be given in the prosecution of this point.) Having then the concurrency of others that are sound and Orthodox, whose Works praise them in the gates: Let us consider how this Text may represent this great Mystery unto us in the several parts of it.

It is a most certain truth, that the Divine Generation is that which gives unto the Son of God his personal Being; which Generation is acknowledged by all that are sound in the faith to be from all eternity. This is that which in the Text, if it referreth at all to the eternal personality of Jesus Christ (as it undoubtedly doth, and will be here made to appear) must be understood by Yesterday: Jesus Christ is, *ὁ αὐτός*, The same, or, The only He yesterday: that is, begotten of the Father from all eternity. As the word *Hodie, to Day*, *Psal. 2. 7.* is by Expositours

Psal. 2. 7.

tours

tours truly rendred, not only for the Day of Christ's Resurrection, but also for God's Eternity : so may the word *Heri, Yesterday*, when it is spoken of God in this manner, be taken in the same sense likewise : for the eternal God is not to be conceived by us in any thing that concerns his Essence or Relation under any Notion of time properly, as some have impiously conceived.

Ef. 30. 33. It is said, *Ef. 30. 33.* That *Tophet is ordained of old*; that is, from Yesterday (so the Marginal Note also renders it.) Now consider if *Tophet* be there to be understood of Hell (as it is usually taken) and as the word *τῆννα*, often mentioned in the New Testament doth imply) though the place hath had a Being in time, yet surely God ordained it in his eternal Decree, before ever Time was : And that I take to be the meaning of the Prophet's word Yesterday, *viz.* That God had ordained Hell for his enemies from all eternity. So here in the Text may the word be taken in the same sense.

But that it may not at all seem strange unto any, that Eternity be spoken of with terms appropriated unto Time; we do finde frequent expressions of Scripture in a tendency hereunto, and that in this very particular, concerning the eternal Being of the Son of God. *The Lord* (saith *Wisdom, i. e.* Jesus Christ who is the Wisdom of God, *1 Cor. 1. 24.*) *possessed me in the Beginning of his way.* *Pro. 8. 22.* A Beginning of a far more ancient date then *Moses* his Beginning, mentioned, *Gen. 1. 1.* For it is interpreted *V. 23. to be from everlasting.* It is said also of Christ, *Mich. 5. 2.* That *his out-goings have been of old*, as *Initio*, saith *S. Hierom*, from the Beginning, *i. e.* from everlasting, as it is there added by the Prophet, which signifies the Daies of Eternity, as the Marginal Note there likewise renders it. So that to ascribe Daies unto Eternity, even as unto Time, though not in such a propriety of speech, is no novelty. Again Christ saith of himself, *Rev. 1. 8.* that *He is the Beginning and the Ending, which is, and which was, and which is to come.* A place not much differing from our present Text, describing the Eternity of Jesus Christ, even in the same manner, as 'twere, in a Parallel under the same notions of Time. And the words there, as here, signifie that Christ is, was, and ever shall be a most perfect, simple, and absolute substance and Essence, being all one with our *ὁ Ἀυτός*, He who is yesterday, to day, and for ever. We must howsoever confess that these words, *Erat, Est, Erit*, was, is, and shall be; and so also, yesterday, to day, &c. are but discriminating terms; and, as I may say, several

veral feathers springing forth from the wing of that voluble and mutable Time which hovereth upon the Creation, and therefore utterly incompatible with the most perfect Eternity of the Creatour, whose whole Being is entire and compleat in it self, without any the least vicissitude or variation whatsoever: yet notwithstanding, such is the gracious condescension of the most High, they are commonly by the Holy Ghost in Scripture attributed unto Eternity: As humane Actions are unto God, of Descending and Ascending, &c. and humane passions of Grief, Anger, &c. together with the parts and lineaments of a humane body, to the end, that poor mortal creatures might have some illapses of that great Glory slide into their minds, according to their narrow capacities, which otherwise they could never be able to discover, nor endure. Hence it is that Christ calls himself, *Rev. I. II. The Alpha and Omega, the first, and the last*: whereby I conceive is meant, that he is the only begotten Son of the Father, and before him there was none, and after him there should not arise any that should be so begotten. Lastly, the Apostle calls him, *The first born of every creature*: signifying thereby, saith Bishop Davenant, *Quod genitus fuit ante ullam rem creatam*. That is, that he was begotten of the Father before any thing was created.

Rev. I. II.

Col. I. 15.

So that still we see, *Præ & Posterius*, that is, these terms, former and latter, which have reference unto Time, used by the Holy Ghost in this high point of the eternal Generation of the Son of God; from whence it appeareth clearly, that the word (Yesterday) here in the Text, may be taken not only for all time past, but even for Eternity, in a reference to the said Divine Generation; other places of Scripture where the same Doctrine is asserted, speaking it out in the same language too.

We may therefore, I believe, proceed on without any Hesitancy in grounding it upon this Text, which I acknowledge hath not been in this sense commonly understood, and therefore have I been the larger in laying the foundation; in regard also of the great usefulness of it amongst us in these times: I shall endeavour to speak the more freely of it.

A Doctrine it is which the Churches of Christ have constantly maintained; in the vindication whereof the Saints have not counted their lives dear unto them. A Doctrine not to come under the scrutiny of Reason, it being infinitely above it. *Dei Generatio silentio honoratur,*
magnum

magnum tibi dedicisse quod genitus sit : said one very well, The Generation of the Son of God is to be honoured with silence, and poor creatures must acknowledge that they have learned much, when they know the Son to be begotten.

If any man yet shall enquire *de modo*, that is, concerning the manner of this Generation, he should be answered (saith reverend *Davenant*) with S. *Ambrose*, *Credere tibi iustum est, non discutere permissum est* : Thou art commanded to believe it, not allowed to examine or discuss it : for that question of the Prophet *Es. 53. 8.* (which though it bear other significations, we may make use of here) will put to silence both Angels and Men ; *Who can declare his Generation ?*

If indeed we were able to search the Records of Eternity, we might happily find out what was done in *Hesterno*, in those daies of Eternity. But, *such knowledge is too wonderful for us, it is high we cannot attain unto it.* The Apostle tells us (*Phil. 4. 7.*) That *the peace of Christ is above all understanding*. Surely then his Eternal Generation is above all understanding too : let us therefore content our selves with what is revealed, not suffering our poor home-spun Reason to lash out into this transcendent Mystery, any further then the Spirit of God in Scripture is pleased to lead us.

This I conceive we may with modesty assert ; the first Person being Father from Eternity, the Son must be co-eternal with him, otherwise the Relation falleth : And there being nothing in God but Essence and Relation ; if the Relation be taken away, what the Consequence would be, is easie to judge. But doubtless this Divine Relation between the Father and the Son, was from all Eternity ; otherwise we may argue further : if the first Person be not Father from Eternity, there must arise in time a change in his Personal Denomination, which is impossible with the Father of Lights, in whom there is no variableness. Yea more, if the Son of God be the Power of God, and the Wisdom of God (as *1 Cor. 1. 24.*) then surely he must be co-eternal with God. *Constat ergo qui semper habuit sapientiam, semper habuit & filium, i. e.* Manifest therefore it is, that he who is eternally Wise must have the Son co-eternal with him.

But to contract what might be multiplied hereupon, a very pregnant proof we have to this purpose given us, *Hebr. 1. 1, 2, 3.* where the Apostle most elegantly doth set forth the whole Mystery of this Divine Relation in some remarkable Resemblances. And albeit (as Bishop *Andrews*,

1 s. 53. 8.

Phil. 4. 7.

Pet. Lom.

*Heb. 1. 1,
2, 3.*

draws, that Magazine of Learning observeth well; whose words it will be no offence here to rehearse) there be not any resemblance translated from the Creature, though never so excellent, that will hold full Assay, yet withal, this we are to think, that what terms the Holy Ghost hath made choice of, they are no idle speculations that are drawn from them. Three several Titles are by the Apostle ascribed unto Jesus Christ in the said Scripture, every of which have their proper lustre to guide us into the knowledge of this Mystery, which are these; Son, Brightness, Character. In Son there is a true Identity of Nature, upon it is grounded 'ὁμοιον, being of one substance even as the Son is with the Father. But if any shall say, the Son cometh after the Father in Time, amends is made for that in the next term, Brightness; for it is not to be imagined, that there ever was, or ever could be a Light Body, but in the very same instant there must stream from it a Brightness. So upon this is grounded Coeternal: But there is some inequality between the Light Body it self, and the beam or brightness of it, the Beam not being full out so clear, shews an imperfection in the term Brightness: but that is supplied in the next, Character; for that is ever just equal, neither bigger, nor less then the Type or Stamp that made it. Upon this then is grounded Coequal, and like, per omnia, 'ὁμοιον: So like, as shew us the Father (saith Philip) why? he that sees the Character, never desires to see the Stamp; if ye see the one, ye see the other; He that seeth me seeth the Father, whose express Form I am. Agreeable to these three (saith the same Authour) we believe of Jesus Christ, that he is consubstantial as the Son, coeternal as the Brightness, coequal as the Character: Against the new heads of that old Hydra sprung up again in our daies, of whom more shall be said hereafter.

Devout Bernard goeth along likewise in the same Tract: *Genuit Omnipotens Omnipotentem, Altissimus Altissimum, Aeternus Aeternum*. The Omnipotent, saith he, hath begotten the Omnipotent, the Highest the Highest, and the Eternal the Eternal. *Neque fas est Dei filium degenerem suspicari, sed equalis fateri necesse est Altitudinis, & ejusdem penitus Dignitatis, nam & filios Principum Principes & filios Regum Reges esse quis nesciat, i. e.* Neither is it meet to imagine the Son to be of a Degenerate Nature; but we must necessarily acknowledge him to be of an equal Altitude and Dignity with the Father: for who among us knoweth not the Sons of Nobles to be Nobles, and of Princes to be Princes? We may conclude therefore the Son of God to be God also from Eternity, being begotten of the Father from Eternity.

All which if we look back into the Womb of Eternity, do clearly demonstrate the relation of the Son to be ever inseparable from the Father.

And so doth it if we look forwards; for that ineffable Generation which is the ground of this Divine Relation, is never past; but as the Schole-men call it, is, *Aëtus commensuratus Aeternitati*; just of the same size with Eternity: and therefore it follows in the Text, *Jesus Christ is the same to day, which yesterday, and will be also for ever.*

This eternal Generation of the Son, though it be not iterated, yet it is continued, even as Reason is the continual emanation of the Soul of man, which also was coequal with it: Though I confess still there be a great dissimilitude in Comparisons of this nature: And as Regeneration in the Saints is a continual act of the Spirit of God upon them (for *Quotidie Renati sumus*, was the word of a sound Divine, *We are every day regenerated.*) So is this Divine Generation of the Son of God a permanent and everlasting Generation; which as it had no beginning in time, so it hath no end, being *Aëtus Aeternus* in God; but with this difference, Christ's Generation is perfect from Eternity, though it be still in *Esse*, (not being like our Generation of one from, or by another, but, as that whereby the Sun begetteth his Beams, which are alwaies begotten, yet alwaies perfect) whereas our Regeneration is gradual, growing up still towards perfection. And from hence it is, that Christ is said by the Apostle, *Col. 1. 15.* to be *the Image of God*: an Image not accidental, or artificial, such as is of a King in his Coin, or money; but the essential and natural Image of the Father, such as is of a King in his Son, being of the same nature with him, and so not a vanishing transient shadow, but expresse and permanent Image. To this purpose saith one, "*Hæc Divina Genitura non est transiens, sed permanens & perpetua, unde Pater Aeternus non desinit gignere filium, & filius non desinit gigni à Patre.*" That is, the Divine Generation is not transient, but permanent and perpetual: for the eternal Father doth unceasingly beget the Son, and the Son doth not cease to be begotten of the Father.

And thus far with the Clew of the holy Scriptures, and the help of Orthodox Writers upon them, have we entred into this Labyrinth; where we see the Lord Jesus Christ to be the same *yesterday, to day, and for ever*, in respect of his Divine Nature.

Here now before we come to make use of this Doctrine, and to bring it home to the Conscience of the Believer, for his Edification and Consolation; we might arraign all the enemies unto it, *Jews, Arrians, Samaritanians,*

*Mens gignens non-
quam desinit
gignere & ratio
genita nun-
quam desinit
gigni.*
Dr. Collins
Reg. Prof.
Theol.

Col. 1. 15.

Polanus.

mosatenians, and others; and examine what Arguments they have been wont to produce against it, which, I doubt not, but we should find to be of no force; but that they are not worthy, and therefore needless to be at large insisted upon.

Nevertheless, that the malice and subtlety of the Devil against Jesus Christ, and the vain Sophistry of such as are seduced by him, may somewhat appear; it will not be amiss to answer two or three Objections, which among many other have been forged in Hell against this comfortable and fundamental Doctrine.

First, That of *Solomon*, *Pro. 8. 22. &c.* is much perverted by them, to the derogation of Christ's honour, and their own destruction. It is indeed as the Centurists tell us, the foundation whereon the Arrians and other Hereticks would build their Blasphemy, but that it proves a burthensom stone unto them, and grinds them to powder: for the words of the Holy Ghost in that place do fully prove the co-eternity of Christ with the Father, as it shall here evidently appear.

Wisdom (that is the Lord Jesus Christ, as the Arrians themselves do confess) is there pleading her Pedigree and Extraction to the sons of men, which might demonstrate her Antiquity, to the end, that she might the better incline them to give ear to her instruction. *The Lord* (said she) *possessed me in the beginning of his way.* (What that way is, is not for us to search into: for look how high the Heaven is in comparison of the Earth, so are his waies far above our waies, *Eccl. 5. 9.*) *Before his Works of old I was set up from everlasting, from the beginning, or ever the earth was, &c. &c.* The meaning whereof in short is this: I (the Son) was with the Father before the Creation and in the Creation of the world, when he formed this great Fabrick with all the parts of it in his eternal purpose, according to the good pleasure of his will, and when he framed it likewise and gave it a being, rearing up this glorious and beautiful Structure, answerable to the pattern which I had seen with him in the Mount. Now therefore (having laid down the premises, she brings her inference) *V. 32. Hearken unto me O ye children, &c.* This being the proper sense of the place, what can our Adversaries make of it to the maintenance of their error?

To pass by what the *Jews* and *Samosatenian* Hereticks say of it; the former conceiving most absurdly, that by Wisdom in that place is understood the Law, which as they say was ordained two thousand years before the World was made, to be the beginning of God's waies: because

1. Object.

Pro. 8. 22.

Eccl. 5. 9.

they find in the 30. Verse, two words which signifie two daies, which they interpret to be two thousand years, because a day with God is as a thousand years.

But this is such a dotage, that the very reciting of it carrieth with it a Refutation. The latter affirming that this Scripture is not to be understood of Christ, but of the Virtue of God, whereby all things were in the beginning created, and ever since upheld and sustained. In which Assertion they discover nothing so much as their impotent malice against the Lord Jesus. For what is that *Virtue or Wisdom of God*, but Christ the Son of God, as appears, *Luke 11.49. 1 Cor. 1.24.* And if Satan had not blinded their eyes they might have seen that the very same operations which are by *Solomon* ascribed to the wisdom of God, are elsewhere attributed to Christ the Son of God, *Hib. 1.2 Col. 1.17.*

But the *Arians* a more suble Generation, acknowledging the words (as hath been said) to be spoken of Jesus Christ, yet took hold of this very Scripture, using it as their *Argumentum Achilleanum*, to undermine the eternal Godhead of Christ: for upon all occasions, would they still resort unto this, even as the *Papists* do for their Transubstantiation, to the words of our Saviour, *Mat. 26.* And accordingly would the Orthodox appear in the vindication of it. From whence arose many sore troubles to the Church, and frequent fierce controversies in those elder times.

If it be demanded, how this Scripture which is so clear against them, can be so much perverted by them?

I answer, It is very well known that the word in the 22. Verse, which is rendred in our Translation, *Possessed me*, was by the *Septuagint* translated *Ἐκτίσεν με*, that is, Created me, making the Verse to run thus; *The Lord created me in the beginning of his way.* And thereupon did these wretched Hereticks with open mouths most impudently proclaim to the World their cursed error, which was, That Jesus Christ, who is here called Wisdom, is a creature, and not the eternal begotten Son of God the Father.

This in short was the rise of this Caviel, which may easily be removed by these following Answers.

First, That Translation of the *Septuagint*, though it be of great Antiquity, and much account in the Church; yet it is not Authentick, not being given by the immediat Inspiration of God: and therefore too weak a foundation to bear up an Opinion, in a point of faith, which is not warrantable from the word of Truth.

Secondly,

*Luke 11.
49.*

*Cent. 4.
cap. 10.*

Q.

A.

Secondly, It is possible that that Greek Translation might be right enough at first, but might since, either of purpose, or casually, by reason of the affinity of words, be depraved: that is, that whereas they had rendered it *ἔκτισέν με* (with an *Eta* from *κτῶ* *possideo*) that is, *Possessed me*: it was afterwards either by some deceitful or inconsiderate hand turned to *ἔκτισέν με*, with an *Iota* from *κτίζω*) that is, *Created me*.

Thirdly, If it were so, or not so, is it not a thing much to be lamented, that poor worms of the earth should so presumptuously descant on the Dignity and Prerogative Royal of the Son of God: yea, depose him from the Throne of his Glory, upon the account of a small Title only, which it not of any moment whether it be taken one way or other; for the Original word, as it seems, had anciently both significations, viz. To *Possess* and to *Create*.

Fourthly, Some Writers both Ancient and Modern, do give an answer hereunto in this manner. The Eternal Generation of the Son of God, is sometimes called Generation, and sometimes Creation, because it is so ineffable, that it cannot fully be expressed by any one word; for Generation signifieth a Production in the same substance, but with a certain mutation in the Begetter: but Creation signifieth a Production of another substance, yet without any mutation of the Creatour. Now the Son of God is so produced, as that he receiveth the substance of the Begetter, and therefore in that respect he is said to be Begotten: but he receiveth it without any mutation or alteration of the Begetter, and therefore in that respect he may be said to be Created: not that his Eternity should thereupon be called in question; or that he should be thought to be a Creature: but that from both these words, we might receive what was fitting, and reject what seemeth to be unfit in the right understanding of this unexplicable Mystery. This Answer being pertinent to the matter in hand, I have been willing to insert, to give full satisfaction to those that are *Scrpticks* in this point, and for the confirmation of their faith that are sound and orthodox.

2. Object.

Secondly, They object that which the Angel speaks to the Virgin Mary, *Luke 1.35. The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore that Holy Thing that shall be born of thee, shall be called the Son of God.* Therefore also say they, he was not the Son of God before his Incarnation.

Unto

Ans.

*Non Gene-
ratore sed
jussione &
benedicti-
one.*

*Qui nascun-
ter ex A-
qua & sp.
sancto non
ideo aque
filios eos
recte quis-
piam dix-
erit.*

Pet. Lom.

*Es. 7. 14.
Mat. 1. 23.*

Unto this also we may answer sundry waies.

First, The inference which the Angel produceth from his premises, was to let the blessed Virgin see that the fruit of her Womb should be (ac-
cording to the Prophecy that went of him) not of an ordinary Extra-
ction; because the Holy Ghost, not a mortal man was to be the efficient
thereof: therefore that Holy Thing that should be born of her should
be the Son of God, and not of any man; yet since the Nature that was
produced, was not after the similitude of the Nature and Essence of the
Holy Ghost (for Christ was not conceived of the substance, but through
the power of the Spirit) we may conclude infallibly that Christ had not
this denomination of the Son of Ghost first given him at the time of his
Incarnation.

Secondly, If it were so, the Holy Ghost should by a proper right be
called the Father of Christ, which he never is in Scripture, neither in-
deed did ever any that truly professed the Christian Faith, acknowledge
him in any respect to be: for he is not the principle of the subsistence
of the second person in the Trinity, and therefore not the cause of the
Divine eternal Sonship; neither was there a new person conceived at
his unconceivable over-shadowing of the Virgin, and therefore he could
not be the Father of Christ in respect of any inferiour filiation: so that
we must seek out some other sense of the Angels words, then that
which these Dreamers have foolishly imagined.

Thirdly, The words therefore of the Angel may well be conceived to
have reference to the Prophecy of *Isaiah*, unto which he seems to have
respect in the 31. Verse of this first of *S. Luke*, the words of the Prophet
are these; *Behold a Virgin shall conceive, and bare a Son, and shall call
his name Immanuel*: which *Immanuel* is being interpreted, *God with
us*; Implying, he shall be called both the Son of God, and the Son of
man; and though the Angel makes mention only of the first of these
Denominations, V. 35. yet it is not to be taken exclusively of the other,
for he said before, V. 31. *Thou shalt call his name Jesus*: whereby he
meaneth, that he should be called also the Son of man. In a word, the
Particle (*Therefore, Luke 1. 35.*) wherein the stress of this Objection li-
eth, is not to be referred to the conception of Christ by the Holy Ghost,
as the cause of his Sonship; but to the Prophecy that went before both
of the Mother and the Son, wherein they were both concern'd, *viz.*
That that should be fulfilled.

Fourthly, Whereas it is said, He shall be called the Son of God; it
is

is to be understood after the manner of the *Hebrews*, *Pro vere manifestabitur*, He shall be truly manifested and declared to be the Son of God: as where it is said, He shall be called *Immanuel*; it is not meant, He shall be called by that name, but declared to be such as that name imports, and acknowledged to be so among his people: so by these words (*He shall be called the Son of God*) is meant, he should be acknowledged to be the Son of God, when he was born into the World; not implying a Beginning of what he was not, but that then he should begin to be manifested and acknowledged what he was.

Or else lastly, He which was ever the Son of God in respect of his Godhead, should now be called the Son of God existing in the Manhood; or, *God manifested in the flesh*, as the Apostle phraseth it, *1 Tim. 3. 16.*

Thirdly, They harp much upon that place of the Apostle, *Col. 1. 15.* where Christ is called *Πρωτόγεννητος πᾶσι κτίσιν*, *The first born, or first begotten of every creature.* Whence they will infer, that he must needs be a Creature: for as the first begotten, say they, amongst brethren is to be reckoned one of their number, and of the same nature with them; so the first begotten of every creature must also be connatural with the creatures, and therefore cannot be begotten from Eternity, but is a creature having a temporal beginning of existency, even as they.

Thus do these *Christomachs*, fighters against Christ shew their teeth, though they cannot bite; and shoot out their bolt, wherewith they let fly nothing but their own folly. But let them if they will, enjoy their priviledge to be of his brotherhood, who deservedly was called *Primogenitus Diaboli*, the first begotten of the Devil. In the mean time, that their folly may be made manifest unto all men, as his also was, and that all who love the Lord Jesus Christ may have their faith confirmed, and their affections enlarged towards him, let these following answers be taken into consideration.

First, It would be observed that Christ is not called here *πρωτόγεννητος*, that is, *The first Created*, as it should indeed be rendred, if their sense should pass for current; but *πρωτόγεννητος πᾶσι κτίσιν*, that is, *The first begotten of every creature*, which signifieth that he was begotten *πρὸ πάντων κτίσεων*, that is, *Before all the Creation*; as appeareth by what is presently added by the Apostle, *V. 16. For by him were all things created*; which clearly distinguisheth him from those things that are made, giving him also the priority before all things, *V. 17.* which must conclude his Generation to be Eternal.

Secondly,

1 Tim. 3. 16.

3. Object.

Marcion,

Answ.

Secondly, If the Apostle must be taken in such a sense, as that his words here should make Christ and the Creature Correlatives each to other, it will not necessarily follow that he from his original was a creature too. And now to make it clear, that the Apostles meaning is of a higher aim and strain; I shall undertake with all due reverence and sobriety to speak of this great Mystery, according as God hath dealt to me the measure of faith, and the Lord give us a right understanding therein. Saint *Paul* seems here to be raised up by the Holy Ghost into a spiritual rapture, setting forth the Glory of the Lord Jesus Christ, as I may say, in all its Dimensions, the height, and length, and breadth, and depth thereof: The height, in that he is the uncreated everlasting Image of the invisible God (for in that sense it must be taken, in regard he was before the Creation) thereby setting him upon the Throne, making him co-eternal with God, and to be of the same nature with him; and the first begotten of every creature: by which words, he puts the Crown upon his head, giving him the Sovereignty and Dominion over the whole Creation. The length, in that he is before all things, and that by him all things consist. The breadth, in that he is the head of the body the Church, extending his Influences, Wisdom, Care, and Providence (as the head useth) towards all his Members. The depth, in that he became in time the first begotten also from the Dead; that as he was the Creatour and Lord of all Living, so when poor Creatures had by their rebellion against him, brought themselves under the power of Death, even then did he by his dying and triumphant rising again, become their Restorer and Deliverer also, *that so in all things*, saith the Text, *he might have the preheminance.*

Now then when the Apostle is in so high an elevation, taken up with such a glorious description of the Lord Jesus, ascribing unto him his several Excellencies, according to his several Relations, wherein he standeth, to his Father, to his Church, to the whole Creation: is it fit for low-spirited men, loaden with lumpish thoughts of the creature, to force him to stoop unto them, by obtruding a sense upon him, which never entred into his thoughts once to imagine? Yea, which would make him contradict himself, as we say, in the same breath: for to be the uncreated everlasting Image of the invisible God, and to be a Creature in one and the same Nature, are *toto Cælo*, directly opposite each to other, as the East is to the West.

But without controversy, there is truth in the Apostles words, and

Rom. 8²⁹.
John 1.
18.

πρῶτον
κθ, α
τίκτω.
Purio.

tion of Entity; and *the first begotten among many brethren*, giving them the privilege of Children; so is he the *only begotten of the Father*, reserving to himself his own natural Interest and peculiar Privilege.

According to this sense which I have here given, the Apostle is, I conceive, to be understood in the fore-cited place of the Epistle to the *Celissians*; to which, I confess, I do the more willingly incline, because the Original word *Πρωτόκθ*, is not only to be rendred *first born*, or *first begotten*; but by a transposition only of the Accent, as appears here in the Margine, which is allowable: it doth signifie also, *The first Bringer forth of every creature*; making Christ thereby, as he is indeed, the *Ens entium*, the Original of all Beings in the world, and to be, as he is called, *Rev. 3. 14. ἡ Ἀρχὴ τῆ κτίσεως*, The efficient Principle or Authour, as the word also means, of the Creation: whereof more shall be said hereafter.

And now to conclude, let that which hath been said suffice to shew the invalidity of this Objection also drawn from the mis-construction of the Apostles words, concerning the Primogeniture of Jesus Christ. I grant there are some Writers both ancient and modern, who, to avoid this Objection which hath been here alledged, maintain it to be meant of Christs Humane Nature: but the truth is, it is not so to be understood, as it hath been here made to appear, but of the Divine; for Christ is not properly the Son of God according to the flesh, and therefore never in that sense said to be begotten: and yet notwithstanding the aforesaid Heretical Cavil over-thrown likewise.

Thus briefly as I was able (poorly enough, God knoweth, yet according to the grace given unto me) have I insisted upon this great Mystery: Let us now improve it for our edification.

A threefold improvement may be made of this Doctrine; considering it,

1. With a reference unto Christ himself.
2. With a reference unto his People.
3. With a reference unto his Enemies.

First, In respect of himself; it concerns us to be very wary and to keep our distance, not presuming to speak of what we have not seen.
Therefore

Therefore as for Yesterdaies work, what was done before the foundations of the World were laid, it is not expedient doubtless to search into. *Clouds and thick darknes* are set about the Pavilion of God; he therefore that presseth to it will lose himself for ever. We read indeed of his *out-goings* that have been from everlasting: that is, as is conceived, his eternal Generation, together with his Purposes and Decrees which should in time be accomplished; but for his *in-goings* with the Father and the Holy Ghost, they are laid up with God, *iv* Ἀποκρύφους, in the Revelstries of Eternity, the knowledge whereof is infinitely beyond the reach of any Creature. It is fit for us to be contented with what Christ himself hath been pleased to declare concerning this secret; As that he was his Fathers delight, *Diè Diè*, in all those daies of Eternity, rejoycing alwaies before him, in that excellent Glory, which he saith, *He had with him before the world began*. But if vain man who is born like a wild Asses colt, will be wise above what is written, enquiring what Christ did yesterday before the Creation; he must be answered with that saying of old, He prepared Hell for such bold Intruders, who will so audaciously busie themselves in searching into the secret and eternal Counsels of the most High.

Yet notwithstanding albeit in this sense, we are not of Yesterday, and therefore neither can nor ought to know any thing; this Doctrine may instruct us concerning Jesus Christ, that though he took upon him our Nature, yet he continued still to be ὁ αὐτός, the same what he was from Eternity: *Quod erat permansit, quod non erat assumpsit*, ὁ ὢν; He ceased not to be what he was, and what he was not he assumed. *Thou art the same*, saith David (speaking of Christ, as appears, *Heb. 1. 12.*) and thy years, viz. of thy Wisdom, thy Power, and other thy glorious Attributes, as well as of thy life, *have no end, but indure throughout all Generations*. Though the Heavens shall be changed, and wax old like a Garment, and the faithful Witness that is therein shall witness to all, that all things in this world are unfaithful: yea, though Christ himself, who in the fulness of Eternity dwelt in that Light that is inaccessible, was in the fulness of time made flesh, and dwelt among us, yet he was still ὁ αὐτός, the same God manifested in the flesh, but continuing notwithstanding to be God still. This was the Weapon wherewith the Orthodox of old did strike through the loins of the *Arians*, *Verbum caro factum est, sed non mutatum*, The Son of God was made flesh, but not changed into it: and

Pf. 18. 11.

Mich 5. 2.

*Pro. 8. 30,
31.*

John 17 5.

Pf. 102. 27.

Cent. 4.

cap. 5.

Phil. 2. 7.

they gave it an edge from this very Text which we are now upon, *Jesus Christ the same yesterday, to day, and for ever.*

True it is, *he emptied himself*, as the Apostle speaks, *Phil. 2. 7.* (for so the word there signifies) and that *secundum Deitatem* too, in respect of his Godhead: But what emptying was this? Not a total devesting himself of his Eternal Power and Godhead, for then he had not been *ὁ αὐτός*, *the same*; but the meaning is, as the word is well rendred in our Bibles, *He made himself of no reputation.* That is, as it follows, *He took upon him the form of a servant*, which form of a Servant could not (surely) obliterate the form of God. *Non depositâ, sed sepositâ Majestate*, as one saith well, not by cancelling, or laying away, but, as it were, by concealing or laying aside for a time the most glorious appearance of his Divine Majesty. In a word, the Godhead in Christ was not laid aside at his Incarnation, considered as it is in it self, common to the three Persons, Father, Son, and Holy Ghost, but only *κατ' ὁικονομίαν* (an approved distinction among the Learned) by a gracious dispensation, in that he was pleased to condescend so low, as to assume our Nature, and to joyn it unto his, yet not confounding the properties of either; and therefore he still abideth immutably the same: even as a Prince when he marrieth a poor Beggar, may in a sense be said to make himself of no reputation, and to have no regard to his great Dignity, though nevertheless he continue still in the same state wherein he was before. *Athanasius* gives the reason very clearly, *Corpus non vim habuit absolvendæ Divinæ Hypostaseως*; The body which was ordained for Christ was not able to dissolve his Divine Subistence.

Now therefore because he made himself of no reputation, should we make light account of him? God forbid: when we consider his Birth here in this world how poor and homely, let us withal remember his Eternal Generation how Glorious and Divine. When we look upon his poor Mother, a despised Woman (though indeed the glory and flower of her Sex) let us then also think upon his Eternal Father, the God of Glory; when we see him rejected by men, in a worse condition for house-room in the world than the Foxes of the earth, and the Fowls of the air: let not our Lord thereupon be despised in our eyes, but call to mind how he inhabiteth Eternity, is in the bosom of the Father, upholding all things by the word of his Power,

Power, and all the Angels of God worshipping him.

And thus are we sahn upon the second Result that ariseth out of this everlasting Truth, considering it with a reference unto the people of God.

Whose duty it is upon the account of Christs Eternity and Immutability to give unto him the glory due unto his Name. And how can we indeed do otherwise? When we see his Glory as the *Glory of the only begotten Son of God*: When we find by comfortable experience upon our Souls the blessed effects of his eternal and immutable Wisdom, Power, Goodness; how can we choose but say, *Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation*. Yea, this is our faith and confidence, and hope, and triumph; here alone we will fix, and here alone we desire to be found: to be found in Life, to be found in Death, and to be found after Death. For whither else should we go? With him are the Words, and with him are the Works of eternal life. Such a Saviour it behoved us to have, and such a Saviour he hath approved himself to be; who did not only begin, but throughly accomplish our Deliverance. The pleasure, desire, and purpose of the Lord hath prospered in his hand: And the salvation of his people hath been a salvation to the uttermost. So that we may say with *Moses, He is the Rock, and his work is perfect*.

Give unto him then the Glory due unto his Name. And if it be demanded how it should be done, as it is fit indeed we should be still inquisitive after it; I answer,

1. In worshipping him with Divine Adoration.
2. In a zealous appearance for him against his Enemies.
3. In a ready hearkning to the Voice of his Word.

First, We must yield unto him Divine Honour, putting no difference in that respect between him and the Father; for as the Father hath sworn, *that unto him every knee shall bow*, *Es. 45. 23*. So must every knee bow in like manner to the Lord Jesus Christ, *Phil. 2. 10*. Neither did Christ who was ever zealous for his Fathers glory, ever refuse this Divine Honour when it was given unto him. He never said as the Angel, *See thou do it not*, *Rev. 19. 10*. But approved, commended, blessed those that did it: as we might instance in the Leper, *Mat. 8. 2*. The Ruler, *Mat. 9. 18*. The blind man, *John 9. 28*. His Disciples,

John 1. 14

Es. 25. 9.

Es. 53. 10

Deut. 32. 4

Es. 45. 23.

Phil. 2. 10

Rev. 19. 10

Heb 1 6.

Abrech.

John 5. 23.

Disciples, *Mat. 28. 17.* and many more. If it had not been his due, what a derogation had these things been unto his Fathers Honour ? for which he had been justly liable to his displeasure, even as *Herod* was when he took unto himself the glory due unto God. But *Jesus Christ* is the same with the Father *yesterday, to day, and for ever.* And therefore is to have the same honour ascribed unto him. Let then all the Angels of God worship him; and let men of what rank soever, bow the knee, and cry before him, *Tender Father:* for this is the will of God, *that all men should honour the Son as they honour the Father.* I shall conclude this Branch of my Exhortation with a remarkable Story very well known, and very pertinent to our purpose, confirmed by the concurrent Testimony of many Writers of great and eminent fame in the Church of God.

In the Reign of *Theodosius* there was a Toleration granted to the *Arians*, giving them liberty free from any molestation, not prohibiting them to argue publicly against the Godhead of Christ; inso-much that they grew thereupon extremely impudent, venting their Blasphemy to the great dishonour of the Lord *Jesus Christ:* neither could any man prevail with the Emperour to retract that Toleration, which he had with too much indulgence granted unto them. At length one *Amphilochius* Bishop of *Iconium*, a holy man, not being able to endure the dishonour that was so frequently done unto *Jesus Christ*, was willing to expose himself to a great hazard for his sake. Entering therefore into the Court with some other Bishops, and seeing the Emperour and his son *Arcadius* (whom he lately created Joynt-Emperour) standing together, he did very low obeysance to the Father, but none at all to the Son: *Theodosius* imagining the omission of Reverence towards his Son to proceed rather from simplicity and ignorance, then from any wilful neglect of the Bishop, adviseth him to salute his Son also as became his Imperial Dignity: *Amphilochius* answered boldly in these words, *Satis est quod honorem ipsi habuisset;* It was enough that he had given him that honour which he did: and withal coming up close to the Son, in a familiar manner he stroaketh him on the head, saying, *Salve mi Fili,* God save you my Child. Whereupon the old Emperour being much displeased, gave commandment that the Bishop should be punished severely for his insolency, which being ready to be executed, he having now obtained what he expected, very freely speaketh forth his mind in this manner;

Siccine

Siccine O Imperator tam graviter fers contemptum filii tui? Revocat tibi in mentem quae odisse & Deum eos qui honoris aliquid adimerent unigenito Filio suo, &c. Is thy rage, O Emperour, so great against me, for not regarding thy Son? Remember I beseech thee, that they are odious unto God, whosoever they be, that take away from his only begotten Son the glory that is due unto him, &c. The Emperour upon these words bethinking himself better, acknowledged his fault to the Bishop, and asks him forgiveness, immediately issuing forth an Edict against *Arianism*, whereby all, whosoever they were, that were found guilty of that Heresie were brought to a condign punishment. A memorable example, in which we may see, how Divine Providence hath in those elder times wrought in the hearts of men a reverend awe of the Lord Jesus Christ, when possibly convictions from the holy Scriptures, through the prevalency of carnal compliances could not be regarded.

Which example let it lead the way also to our second particular of giving unto Christ his due honour, *viz.* By a zealous appearance for him against his Enemies, who in these our daies lay violent hands upon his Glory: cursed Hereticks, I mean, professing open Hostility against the Lord Jesus, seeking by all means they possibly can to snatch his Crown from off his head, by undermining the very Foundation of his Honour, that is, his Divine Nature.

And surely too many there are of that pestilent Brood in these times of Errour and Vanity: An evil Spirit wanders about, not only in our Nation, but in other parts of the world (pretending to Holiness, yet doubtless an emissary sent from the Prince of Darkness) that beguileth unstable Souls, by infusing into them a lower esteem of Jesus Christ, then hath been commonly held up amongst the people of God; to the end, that this diminution of his Glory might in time bring on with it an annihilation also of his Merit: for as the powers of the Earth when they are brought low, are trampled upon, and made very despicable; so will it certainly be with the Dignity and Honour of the Lord Jesus, if it be brought down to the dust, there it will be buried and come to nothing.

It doth therefore highly concern all the faithful people of God to appear in this Quarrel; and notwithstanding all the glossing insinuations and pretensions of men willing to be deceived (who as they are themselves of a lukewarm indifferency in many points of Religion;

fo

*Numine
sordidius
nihil est
cum sidit in
Imum.*

so they would perswade all others to a sinial silence with them) yet doth it, I say, behove all that truly love the Lord Jesus Christ to proclaim and maintain an irreconcilable War with all those, whosoever they be, that march under the Banner of that evil Spirit against him.

And to afford some help herein, let us a little sound the depths of Satan, to the end, that we may lay open some of the stratagems of Hell, which have been of late contrived and acted against the Lord Christ and his Glory. Two waies it is clear, doth this Spirit work to bring about this mischievous Design.

First, By raising up men beyond their due *ἀξίαν*, their proper Sphere, making them equals with Christ, and Competitours with him in Glory.

Secondly, By bringing down the Lord Jesus, the Lord of Glory, from the Throne of his Majesty, making him nothing else but a poor Compeer with the sons of men.

As to the first of these, consider what a fearful delusion that is which haunteth some persons, putting them upon this Blasphemy; that they (poor worms) are as well and as truly God, as Jesus Christ: And why? Because they have their Being in God, *Act. 17. 28.* are partakers of the Divine Nature, *2 Pet. 1. 4.* and are one with Christ, *John 17. 21. 22. &c.* Now if this were admitted, what a sordid profession would Christianity be? What in time would become of Satisfaction for Sin, Imputation of Righteousness, the Purity, Dignity, Royalty of the Blood of God? How ridiculous and contemptible would the pretended terrour of the great Day seem unto the World? For a Contest might possibly arise who should be the chief Judge at that time, and according to the person and quality of the Judge, so would the Judgment be.

But to these deluded ones, we may well say as *Moses* did to *Korah* and his Complices, *Num. 16. 9, 10.* *Seemeth it a small thing unto you that God hath separated you, and brought you near unto himself; but you will seek the Priesthood also?* What, is it nothing to be, as you pretend your selves to be, advanced to the knowledge of the true God, and of his Son Jesus Christ our Lord, to have the Image of God consisting in Righteousness and true Holiness, to be repaired and renewed in you, which is the participation of the Divine Nature; but that you will aspire like the Devil, to be equal with God, speaking after the

*Numb. 16.
9, 10.*

2 Pet. 1. 4.

1 Tim. 3. 6.

the language of him who said in his heart, *I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit upon the mount of the Congregation in the sides of the North. I will ascend above the heights of the Clouds, I will be like the most High?* Is the iniquity of our first Parents too little for you (from which we are not cleansed until this day) but that you will rise up and rebel against the Lord, even after the same manner as they did? What? have you been co-eternal with Jesus Christ, and immutable like unto him? Can ye say, *You are the same yesterday, to day, and for ever?* Where were you then, when God laid the foundations of the earth? *Declare if you have understanding. When he prepared the Heavens, when he set a compass upon the face of the Depth: when he established the Clouds above: when he strengthened the Fountains of the Deep. Were you then by him, as one brought up with him; rejoicing alwaies before him? Have you known the mind of the Lord? Or have you been his Counsellours? Were you joyn'd in Commission with Jesus Christ to be his Co-agents in the great Work of Redemption? Did you help to tread the Wine-press in the discomfiting of his Enemies? Or to establish a Church, so as the Gates of Hell should not prevail against it?* Look then now on every one that is proud, and bring him low, and tread down the wicked in their place; hide them in the dust together, and bind their faces in secret. Then will I confesse to you that you are free from those Delusions that are charged upon you, and unjustly tax'd with Blasphemy: whereof otherwise you cannot but be deeply guilty. But enough of this.

The other Project of Hell which is now on foot against Jesus Christ in these our daies, is to level him with poor dust and ashes, not allowing him a preheminance above the sons of men; unless it be such as hath been devised by the Devil, for the more close conveyance of his inveterate malice. I do not say, it is an Egg lately hatch'd by that Cockatrice; for it is of an old brood, and did exceedingly infest the Church in former times (as hath been said before) but though it was smitten through and through with the two-edged Sword of Gods word, yet there are now again sprung up new Heads of that old monstrous and malicious *Hydra*, who with the faces of *Sodom* and *Gomorrah* dare publicly tell us, that our great Redeemer of whom we make our boast, is no other then a meer man.

I am prone to believe, that such as love the Lord Jesus Christ in sincerity, do find their hearts shivering within them at the very mention-

Ef. 14. 13,
14.

Job 38. 4.

Pro. 8. 27.

Ef. 63. 3.

In A. B. his
Exposition
of the 17th
Chap. of
S. John.

Ef. 6. 1. 3.
5. 8.

John 12.
40, 41.

Pfal. 102.

19. 22, 23.

26, 27.

Heb. I. 10.

11, 12.

tioning of this horrid Blasphemy : but behold yet greater Abominations.

What an amazement must it be to all the Churches of Christ, to read or hear that, which I have read of *Socinus* ? In the reciting whereof there may be some doubt (as one said in another case) whether you should be desired to open, or to stop your ears; the speech being so horrible, as it is a wonderful patience of God, that the Earth opened not her mouth to swallow him up quick : yea, it may seem strange that the dumb and dead paper did not stand up, refusing to take that Ink wherewith such an abominable Blasphemy should be either printed, or written, which is expressed in these words, *viz. This Doctrine of Christs Deity is so absurd, that the Christian World will one day be ashamed of it ; and that the word Trinity may be in time as much abhorred, as Transubstantiation and the Mass.*

What shall we say to this ? but as the Angel spake to the Devil ; *Incipet Dominus*, Let the Lord rebuke them, whosoever they be that have their Tongues thus set on fire of Hell against Christ and his Glory. The Apostle tells us, *Phil. 2. 6.* That *being in the form of God he counted it no robbery to be equal with God.* Yet these wretches do in effect say, that he is a Thief and a Robber, if he shall lay claim to such an equality.

What ? Is he the great Jehovah, Eternal, and Immutable, *the same yesterday, to day, and for ever*, and all this while but a meer man ? Could a meer man be able to wade into the vast Ocean of the wrath of the Almighty ; and not be swallowed up everlastingly therein ? Could he be able to enter into a Plea with Divine Justice, and put her to a Non-suit ? To undertake by his own Righteousness to justifie so many Myriads of Saints, and not find to his shame, his covering infinitely too narrow to hide the deformities of so great a multitude ? To encounter with Death and Hell, and overcome them in their own Den ? Surely we must needs say with him in the Gospel, *If this man were not of God ; Nay, If this man were not God, he could do nothing, nothing.* I mean in these great, noble, and glorious Atchievements : For, admit that he was perfect in himself, both in his birth and in his life ; the power of the most High, when it came upon the Virgin in her Conception, stopping up the Current of original sin, that it could not pollute him, and his own proper power preserving him all his life-

life-time from the least spot of any actual sin : yet alas, wherein could this single finite Righteousness of his be efficacious towards others, if he had not been God as well as Man ? It was his Godhead that did put an infinite worth upon all that he did, and upon all that he suffered, and made his Righteousness to be of so diffusive a nature, that it was enough to justify all the World : for the obedience of God to the rule of the Law, and the blood of God given up to the sentence of the Law, are infinitely comprehensive, far beyond what either men or Angels are able to conceive.

Had it not been for this, might not Divine Justice have justly rejected him as an Offender, yea, as the greatest of all other ? For his undertaking to justify others would have been the greatest sin that ever was committed in the World, as being the absurdest mockery, and most insolent affront that ever was offered to the grand Majesty of God : And would not Death and Hell likewise have still kept them in their clutches with triumphant Insultations trampling upon him, making him to know, that his Arm was too weak to subdue their Kingdom, and that it would cost more to redeem those Souls they gaped for, then such a poor man as he was ever able to compass ?

But blessed for ever and ever be his Name, as he happily began this noble Enterprize for his poor people : so to his eternal honour, and their everlasting salvation, he did victoriously, as became the Almighty God, prevail therein.

Now therefore away with that cursed *Anthropolatry* of *Socinians*, let it for ever be trodden under foot as unfavoury Salt, having no relish in it acceptable either to God or man. And let the consideration of what hath been here said, provoke all that bear a sincere affection to the Lord Jesus, to cry out and say, It is time for the Lord to arise, for they have made void thy Glory ; thy Crown and Dignity is despised, thine Honour is laid in the dust, and what can thy Servants do ? Awake, awake therefore, put on strength O Arm of the Lord ; awake as in the ancient daies, in the Generations of old, smite all thine Enemies in the hinder parts, and put them to a perpetual shame, make them to know themselves to be but men : But make them also to know that thou art the Eternal, and the immutable God, yesterday to day, and the same for ever.

Thus much for the second Branch of this Result of the Doctrine of Christs eternal Generation.

Thirdly, Let all the people of God give unto Christ that honour which is meet, by a ready hearkning to the Voice of his Word; submitting cheerfully to his commands, silencing all corrupt Reasonings that are apt to exalt themselves in the heart against the knowledge of his Will, and captivating every thought to the obedience of his Gospel: A service this is which is due unto him, because even because he is the eternal begotten Son of God.

And this way of glorifying Christ must be joyn'd to the former, otherwise in vain will it be to spend our zeal in vindicating the Name of the Lord Jesus against his Enemies; if in the mean time we should dishonour him by our disobedience unto him, and refuse to give him the hearing. An honour which we find sometimes given unto men: *Unto me, saith Job, Men gave ear, and waited and kept silence at my counsel: after my words they spake not again, and my speech dropped upon them.* Now what alas are the words of poor Job (put Noah and Daniel, Moses and Samuel together with him) but saltless and absurd, words of folly and vanity, unless they receive an *Acumen* and favour from Jesus Christ, to make them *Verba desiderii*, acceptable words, words according to his own form, sound and wholesome? For he (saith Solomon) *giveth wisdom, and out of his mouth cometh knowledge and understanding.* He is, ὁ λόγος, the ancient standing and everlasting Oracle of Heaven, who alone is to be consulted upon all occasions, and whosoever speaks not according to his word, it is because there is no light in them; his life alone being the light of men, *John 1. 4.* He, as hath been said, is that *Ratio Primogenita*, the first begotten Reason, from whence springeth all the Reason in the world, of what nature soever it be, whether in things Spiritual, or in things temporal: and therefore even in Reason there should be a cheerful Acquiescency in him, as in our Center, without any the least Contradiction, Tergiversation, or Deviation whatsoever. Shortly then, seeing it is he that giveth such a Mouth and Wisdom unto some of his peculiar Servants, that the Wisdom and Spirit by which they speak is become irresistible: shall not his own Word which is the Word of the Kingdom, not a foreign Exotick word, as the words of men are; but the pure, proper, native, genuine Language of Heaven, be worthy of all acceptation, and of all veneration too? since by the confession of his Enemies, even when he was upon Earth, clothed with skin and flesh, he spake as never man spake, and by the testimony of the people

*Job. 29.
21, 22.*

*Eccles. 12.
10.*

Pro. 2. 6.

Es. 8. 20.

John 1. 4.

Mat. 13. 19.

John 7. 46.

people that heard him, when he taught them it was with authority? But of this more may be said hereafter, when we come to the third Interpretation of the Text, considering the Lord Jesus in his relation to his Church, to which this Subject will be also very suitable.

For the present, let this word of Exhortation be received upon the account of Christs Eternity, as he hath relation to the Father; for in that respect he is (as hath been made to appear) *the same yesterday, to day, and for ever*. Harken therefore to his word, because he is eternal.

And here give me leave to strengthen this Argument with some few Corroboratives, that it may effectually bring the consciences of men under the power thereof.

First then let it be remembred, the Father will have him to be thus honoured, even upon this consideration of his eternal Relation unto himself; as appears by that Voice which came from the excellent Glory, saying, *This is my beloved Son, hear him*.

Mat. 17. 5.

Secondly, Christ himself upon the same terms expects of us the same Service; for when he had (Pro. 8.) declared his co-eternity with the Father; what is the inference that he makes thereupon, but this, V. 32, 33, 34. *Now therefore hearken unto me O ye children of men, hear instruction and be wise, and refuse it not: Blessed is the man that heareth me, watching daily at my Gates, waiting at the posts of my door; for who so findeth me, findeth life, &c.*

3. Add hereunto, this Eternity of Christ is a clear evidence of his wisdom and gravity; for if it be true which Job saith, *With the Ancient is wisdom, and in length of daies understanding*. It must be also most true, that with him whose years have been before all Generations, is surpassing wisdom, and of his understanding there is no number, as the Psalmist speaketh, Psal 147. 5. Hear how Christ laieth claim unto Wisdom as his peculiar Prerogative, and a chief Gem in his everlasting Diadem, Pro. 8. *Counsel is mine*, saith he, when he was about to plead his Eternity, and *sound wisdom*; not such as is to be found amongst the children of men, corrupt and hollow: yea, I have strength too, such wisdom as never decays; And therefore it would be man's wisdom, whosoever he be, old or young, to lay his hand upon his mouth and to hold his peace, when Wisdom it self is about to put forth her Voice: for if Daies must speak, and multitude of years teach wisdom, who is fitter to teach then he; and of whom

Job 12. 12.

Psf. 147. 5.

Pro. 8. 14.

Job 13. 5.

are

Es. 9. 6.

Rev. 1. 14.

Lev. 19.

32.

Judg. 3.

20.

Phil. 1. 9.

Col. 2. 3.

are we all fitter to learn then of him, who is the same yesterday, to day, and for ever ? He is the everlasting Father of his Church ; *His head and his hairs, as he appeared unto John, were white like wool, as white as snow* : betokening his wisdom and gravity ; *If then he be a Father, where is his honour* , if his counsel be not regarded ? It is a commandment given in the Law, which the Gospel hath not disannulled, but confirmed rather ; *Thou shalt rise up before the hoary head, and honour the face of the old man* : Which rising up, as it expresseth a respectful posture of the body towards such a person ; so it implies a reverend attention unto his Counsel and Instruction. As it is written of *Constantine the Great*, that he used to rise up and stand , when he heard the Gospel faithfully and convincingly preached : And *Theodosius* finding on a time *Arsenius* his Sons Tutor to stand , and his Sons to sit while he read unto them , he could not with patience suffer so preposterous a sight, but made him to sit, and the other to stand. Yea, even *Eglon* the Heathenish King of *Moab*, when he heard *Ehud* tell him, he had a message unto him from God , he rose up from his seat reverently to attend the Tenour thereof. Jesus Christ therefore being the express Image of the Ancient of Daies , who might much rather than *Paul* have that reverend denomination given him of *Christ the Aged* (though not in the vain sense of the *Anthropomorphites* ; far be from us such a dotage, but in a spiritual sense of Divine Eternity far beyond our shallow conceptions) In whom also are hid all the treasures of wisdom and knowledge : He I say , is to have this honour ascribed unto him above all others, *viz.* To consult his wisdom , and humbly to attend to his grave and righteous commands. I name no gesture either of rising or falling down prostrate before him, though both at times may well become us, according as he is pleased to make himself known unto us.

4. And indeed a necessity lies upon us to hearken to this his infallible wisdom, and to follow it as our only Guide and Conduct in all our waies ; how else alas shall we be able to escape the snares wherein Satan seeks to entangle us from day to day ? For our own parts such is our extreme folly, we are apt like children still to be running into harmes-way, and to be catching at every Toy : and for Satans part (such is his profound subtlety and indefatigable malice) that he hath laid his Trains for us even in those waies , wherein we may think our selves most secure ; and though we may and do sometimes through

through mercy escape them, and otherwhiles by the same good hand of God upon us, unwind our selves out of them, yet his Budget is never empty, but one project or other he will still produce to draw us to his Lure: So that were it not for the wisdom of Christ, which checks our folly, and goes beyond all the policy of Hell, we should certainly perish without any remedy.

5. Besides, what improvement can we make of our Talents in our Masters service, which (we may well think) is expected from us, unless we listen after his counsels, and have a respect unto his rules, which he hath set us? When our minds are perplexed with various thoughts concerning our eternal estate, hovering between Hope and Despair, not knowing what to do; here then is Wisdom, whereto if we resort, we may be thoroughly resolved without any fear of delusion. When Controversies arise in matters of Religion (as this present Age is full of them) and we consult with some on the right hand, but they cannot help us; we betake our selves to others on the left, but they involve us more and more in disorder and confusion: Here is the Oracle that will and must put an end to all such differences. And oh that we were so wise as to submit to his infallible Determinations! But alas, alas, this is the misery of many people in these daies, who are too like unto foolish *Rehoboam*, Refuse the Counsel of the Ancient, and follow after a new Recent upstart Light, a light that hath grown up with them, which *Solomon*, yea, a wiser then he, *Jesus Christ* never knew; a very *Ignis fatuus* that leads them into fearful Precipices, where nothing is to be expected unless this Eternal Wisdom prevent it but inevitable ruine.

And now to close up this second Consideration, let us, I say, give unto Christ the Glory due unto his Name in the several Branches thereof, as they have been laid before us; because even because, he is the Eternal Begotten Son of God, *the same yesterday, to day, and for ever.*

Or if that be not enough, let us consider we have reason thus to honour him, because he hath highly honoured us, in that he being the eternal begotten Son of God, was pleased to become the Son of man, advancing our Nature above the Nature of Angels, whereby we who were at first made a little lower then they, are now made a great deal higher, they adoring our Nature in the personal Union with the Deity; from whence also hath ensued a great alteration in that intercourse

1 Chron.
21. 16.

course that is betwixt us and them : for before this exaltation of our Nature, they could and did (it is the observation of Bishop *Andrews*) suffer a prostration of men in their presence. But now they do in effect acknowledge the case is altered, and will no more assume to themselves any such superiority, *Rev.* 19. 10. 22. 9.

2 Pet. 1. 4.

Neither is this all the honour that Christ hath done us, but as he hath raised up our Nature to the highest elevation above every name that is named, so he hath made us by his Spirit partakers also of the Divine Nature, 2 *Pet.* 1. 4. And what more is there that can be desired? What honour or happiness can poor Creatures in this world be capable of beyond this which the Lord *Jesus Christ* hath conferred upon us? If the Sun in the Firmament should attract a humane body, and incorporate it into it self, where it should not only live a life Celestial, but to have power to transmit the Influences of the Sun into other Corporeal Substances here upon Earth, it would surely make the whole Creation to stand amazed and applaud the happiness of Mankind, that it should be exalted to so great a dignity. But behold here a greater wonder in Heaven, a humane body is actually taken up into the Throne of Glory, Crowned with Divine Majesty and Honour, hypostatically united to the Divine Nature; by virtue whereof the Holy Spirit drops down abundantly into the hearts of men, making them all wheresoever it comes like unto God in Wisdom, Righteousness, and true Holiness, and fruitful in all good works. No wonder indeed that the Angels stoop down, desiring to look into the Gospel, when they have such a blessed and glorious Pattern of it there before them in the Mount of God. But this, I say, is the honour that Christ hath done unto us; and therefore surely a mighty engagement lies upon us, to give unto him also what honour we possibly can: he sought not to dignifie himself, or to make himself in any respect better, when he took upon him our Nature, for he was from everlasting God in the best and highest degree, *'Αυτός Θεός*, very God in all the daies of Eternity, so high that he could not be higher, so great that he could not be greater, so good that he could not be better: but for our sakes he was made flesh, and dwelt among us, that we poor dust and ashes might dwell with him in Glory.

1 Pet. 1. 12

Παρε-

νώσω.

'Αυτό-

θεός, not in respect of his personal being, but quoad essentiam absolutam, because the Essence of the Son is the very same that the Essence of the Father is.

Ascribe we therefore unto him the excellency of his Merit, let us be thankful unto him, and speak well of his Name, for his Name indeed is excellent, and his praise above Heaven and Earth; his Name also

is wonderful, therefore to be had in reverence by all them that are round about him; wonderful in his Essence yesterday, to day, and for ever: And having also done wondrously well for us (as hath been said.) Now then let all the people praise him, let all the people praise him, by worshipping him with a divine Adoration, by a zealous appearance for him against his Enemies; by a ready hearkning to the Voice of his Word. And thus have we done with this second Consequent of this Doctrine, *viz.* With a consideration of it in reference to the people of God.

Lastly, Seeing it is so, that Jesus Christ is the same yesterday, to day, and for ever, in respect of his Divine Nature; Then let all the Enemies of this Eternal Son of God, cover their faces with shame, who have not only called into question this his Honour, but with the Sophistry of Hell in the sight of all the World, and before the Sun have most impiously and impudently argued against it. Such were *Cerintus, Ebion, Sabellius, Samosatenus, Arius, Photinus*, and all those *Alogi* of old; such have been *Servetus, Socinus, Valentinus, Gentilis*, and their followers of late; all of them professed and open Enemies against the Godhead of Christ.

It hath been already said, that it is a duty incumbent upon all the faithful people of God, zealously to vindicate the name and Dignity of the Son of God against all his Enemies. But we shall now see how he himself doth marvellously appear in his own vindication; for it may well be said of him, as it is in *Job*, *He is wise in heart, and mighty in strength*, to maintain his own Glory; and therefore whosoever they be that harden themselves against him shall not prosper. They shall perish, but he shall endure; they shall consume, into smoak shall they consume away, but he is the same, and his years shall have no end. We use to say proverbially of the Moon, which is called the faithful Witness in Heaven, that she will still keep on her course, though all the Dogs upon earth should stand barking at her. Assuredly the Lord Jesus Christ will be *ὁ αὐτὸς*, yea, *αὐτὸς ὁ Θεός*, The same God still yesterday, to day, and for ever; though the foolish man reproacheth him daily, and the tumult of those that rise up against him ascendeth continually. But will he indeed be the same? We may then conclude upon it infallibly, that he will, as he hath ever done, make all his Enemies (the Spawn of the old Serpent his inveterate Adversary) to lick the dust. Not to speak here of those who are Enemies

Job 9.4.

Pf. 89. 33.

*Pf. 74. 22,
23.*

Pf. 41.9.

See Doctor
Featly in
his Dipper
dipt.Eusebius,
c. c.

against Christ, as he is Mediatour, of which sort I believe the World is full, and it is to be feared that too many, who even eat of his bread, do lift up the heel against him. Let us consider how his hand hath been stretched forth against those that have denied his Godhead.

Cerintbus the first that we read of that vomited out this Blasphemy, viz. That Christ was but a meer man, and not co-eternal with the Father; against whom the Evangelist *S. John* (as *Irenaeus* reports it) was inspired by the Holy Ghost to write that Gospel which goeth under his name.) This *Cerintbus* (as some Historians write) resorting to a common Bath, where he met with the said Evangelist, was crushed to death by the fall of the house, as soon as the beloved Disciple, who made hast to shun him, was got out of the door.

Julian the Apostate, whom all Generations shall call cursed, being wont in a scoffing manner to call the Lord Jesus the *Galilaean*, and the Carpenters Son, gave out threatnings, that upon his return from the *Parthian* War, wherein he was then engaged, he would utterly destroy all those that believed in Christ: But he was before his return cut off in a most eminent manner, Vengeance not suffering him to live; wounded he was mortally in the said Battel, uncertain whether by an Angel, or man, which when he perceived, he filled his hand with his own blood, and threw it into the aire, uttering these words; *Vicisti Galilee vicisti*, Thou hast overcome *Galilaean*, thou hast overcome: And when his filthy Soul was about to disgorge it self out of his body, he grumbled out with a hollow voice (the Devil then, as it is like, ceasing upon him) this horrid Blasphemy; *Saturato te nunc Nazarene*, Now satisfie thy self O *Nazaren*. A little before the death of this bloody wretch, *Libanius*, *Julian's* Teacher in Paganism, scoffingly asked a Christian Scholemaster, what the Carpenters Son was then working for his Disciples; he Prophetically answered, *Parat Juliano Loculum*, He prepareth a Coffin for *Julian*, who was about that instant time smitten by the just hand of the Almighty.

Julian Uncle to the aforementioned *Julian*, used commonly the like blasphemy against Jesus Christ, and being willing in what he could to vent his malice against him, rush'd presumptuously into a Christian Oratory, and there with a most abominable profaneness pissed upon the holy Table Consecrated for the Sacrament of the holy Eucharist: But he was suddenly pursued by a just judgment of God, and taken with a terrible disease, his Bowels rotting within him, the Excrements

ments no more went from him by their natural passages, but that cursed mouth which had been the Trumpet of blasphemy, was the passage of them.

Arius that arch enemy of *Jesus Christ*, even when by the strength of his Faction he had so far prevailed, that he was ready to make his Triumph over the truth of God, concerning the Deity of *Christ*, in the publick Court of the Emperour was forced to withdraw himself, as some think, by reason of a terrible affrightment that then fell upon his Conscience (so the *Centurists* relate it) whereby thinking to recollect himself by hardning his heart: or as it is generally reported, endeavouring to disburthen Nature, his inward parts (which, as I may say, were very wickedness) and all his Bowels gushed out, so fearfully perishing with a kind of death fitting for such a blasphemous and filthy wretch.

Nestorius his Tongue rotted in his mouth, being eaten with worms, wherewith he had blasphemed *Christ*. He held that the honour of *Christ's* Godhead was conferred upon him as a compensation of his Merit.

Valens also that Neronical Tyrant was exceedingly mad against *Jesus Christ*; of whom Histories record, that in favour of *Arianism* he executed most horrible cruelty upon the Orthodox Christians, persecuting them from Country to Country, giving liberty to all sorts of people to profess what Religion they pleased, excepting such who maintained the Doctrine of the Eternal Deity of the Son of God, resolving by all waies and means to root it out of the World: and when he could not prevail, he forced a great multitude of those that professed that Doctrine into a Ship, causing the Ship to be set on fire in the midst of the Sea: So furiously was he enrag'd in his cruelty towards the faithful Servants of *Christ*. But behold how visibly the just judgment of God did appear against him sundry waies: His Son being desperately sick, was by the earnest prayer of *Basil* the Great, that faithful Bishop of *Casarea*, restored to health beyond expectation. *Valens* thereupon being convinced of his impetuous malice against *Christ*, renounced his Heresie, and seemed to repent of his cruelty, quietly submitting himself to the truth, as it was preached unto him by that good Bishop: but within a short time after he returned again to his former Bias, endeavouring also to perswade *Basil* himself to be an *Arian*, whose consent when he saw he could not obtain,

*Cent. 5.
cap. 5.*

*Cent. 4.
cap. 7.*

*Cent. 4.
cap. 10.*

*Cent. 4.
cap. 4.*

he commanded an Order to be drawn up for his banishment, whereto being about to affix his name, suddenly was his Pen in a miraculous manner shivered to pieces, yet still persisting in his resolution, he called for another, and a third, to both which happened the like remarkable Accident; a fearful horror at length seizing upon him, he was forced against his will to retract that banishment: His rage nevertheless encreasing still more and more against the poor Church of Christ, upon the account only of Christs eternal Godhead, the revenging hand of God in the end overtook him: for being engaged in a War against the *Goths*, and wounded with an Arrow, he betook himself into a poor Shepherds Cottage, which being set on fire by the *Goths*, he there miserably perished.

The like judgment also befel one of his Attendants, who threatening a certain holy man called *Aphraates*, for his zeal and faithfulness in advising the Emperour to forsake his Arianism, was in a very signal manner pursued by the vengeance of God; for the Emperour willing him to go and make ready for him his Bath, whilst he was preparing it, suddenly being stricken with madness, he leap'd into the Caldron of scalding water, and with fearful howlings wofully died, his former Menaces so falling deservedly upon his own Pate.

In a word, the Persecution that was in those times only for this Cause of Christ, raged so much through the whole Eastern parts, especially *Constantinople*, that scarce was there any of the Heathens, *Nero*, *Domitian*, *Decius*, or others that did or could in their greatest fury shew greater cruelty then the *Arians* did: But the jealous and the righteous God, who hath said, his Glory he would not give unto another, did not then suffer with impunity his Glory to be taken from him by sinful men; for a miraculous hail was sent from Heaven upon those parts of an extraordinary bigness, like stones in hardness, which destroyed multitudes, both of men and Cattel, overthrew Cities, and with a great Famine was *Phrygia* then utterly ruin'd.

Thus hath the Lord from Heaven with his out-stretched arm, appeared visibly in the vindication of his great and glorious Name, and will surely do the like again whensoever it shall seem good unto him, (for he is the same still without any change at all) so that the World may say, This hath the Lord done, and it is marvellous to behold; verily he is a God that judgeth the Earth.

And now briefly to make some Application of this: There hath been

been and still is a Generation of men in these times, of whom it may be said, as it was of *Belsazzar*, *Though they know all this, viz.* That God hath most remarkably manifested his displeasure from Heaven upon the World, for this great rebellion against the Crown and Dignity of Jesus Christ, yet do lift up themselves against the Lord of Heaven, and the God in whose hand their breath is, and whose are all their waies they will not glorifie. And, oh that *England* would look about her, that this Treason against the Lord Jesus Christ be not found therein; for if this Iniquity should be marked before the Lord, as an indeleble blot upon our Church and State, it would undoubtedly be the fore-runner of an over-spreading Desolation: The time hath been, not long since, when Socinianism grew to a very great height among us (not that it was publicly professed, God forbid, we should ever be guilty of such a *Racovian Impudency*) but it had taken such degrees, that he who was most skilful to maintain it, and could propose doubts most Sceptically about the Deity of Christ, Satisfaction for sin, and Imputation of Righteousness, was amongst a sort of unstable *Athenian* Novelists, who were the Ringleaders of the late Sect of Seekers, best accounted of for subtlety and acuteness of Learning; yea, and Books also too many were printed and prepared for the Press, containing most damnable blasphemy against the Son of God, insomuch that high time it was to put a stop to the current of this pestilent Heresie: And therefore was there a Canon expressly set forth against it in the year 1640. confirmed by the Kings Authority. But afterwards when a purer Reformation was cried up, and great pretensions made to rectifie all things amiss amongst us in a better way, to the credit and furtherance of the Gospel then ever had been before; yet even then was there not instead of purging the Land of these damnable Hereticks, a more favourable indulgence given to some wretched Desperado's of that Crew then was formerly, who in the face of the World both pleaded and printed against the Divine Honour and Dignity of the Lord Jesus? And albeit after too long a deliberation in determining Businessses of that nature (for as *Cyprian* said in another case, so may we in this, *In re tam Sanctâ deliberatio non habet locum*, Away with all deliberation in the high and weighty Points of Faith.) Albeit, I say, there came forth at length some kind of disowning of such persons, and their Fry of corrupt Tenets; yet was there not a condign punishment inflicted upon them, according to their

Dan. 5. 22
23.

their Demerits, that others might hear and fear, and do no more such wickedness. And why? Liberty of Conscience must be given, and a Latitude allowed unto men in points of Religion; for a free People must not be beaten into the Faith, but rationally convinced and perswaded unto it. By this Trick it was that a Politick Interest was promoted, and by this Craft did the Devil gain upon the poor Church of Christ. But I ask; Doth God command in his Law that the Blasphemer be stoned to death, and shall it be debated now, whether any punishment at all should be laid upon such under the Gospel? Did he ever totally repeal that Law? Is not the matter of it agreeable to the Dictates of Nature, and the Reason of it immutable? Is not the Authority of the Law-giver the same under both Administrations Old and New? Are not the Consciences of Christians as well as Jews subject to his Sovereign and perpetual Jurisdiction? Shall the clearer Light that we enjoy, lead us to deal more favourably with such Miscreants, whose whole endeavour and design is to obscure our Light? And because Christ hath brought with him more abundant Grace, should we therefore for his sake spare those that are open enemies against him, pretending that we must express all meekness now under the Gospel? What I beseech you were this but to speak wickedly for Christ, and to act deceitfully for him? To accept the Person of the Mediatour, and to contend for him, unto the great dishonour of the Son of God? Yea further, shall a word spoken against the Person or Authority of a Prince be accounted, *Crimen læsæ Majestatis*, a Crime of the highest nature, and be adjudged worthy of death (as it doth well deserve) and shall a black mouth with a virulent Tongue utter blasphemous reproaches against the Person of God himself, and escape with Stocks and Whipping? (As a horrid Blasphemer did in the City of *Winchester*, in the time of the late Wars, whereof I my self with thousands more were eye-witnesses.) Nay, was there ever any punishment at all laid upon that blasphemous *Bess*, or *Beast*, I know not well which, but beast he might well be called) who openly before those that then sate in the Commons House of Parliament, avowed his heretical Tenet in denying the Godhead of Christ; which matter was to the grief of many a faithful heart held in suspense a long time, yea so long, that whereas there was much doubt then made concerning the Publick Faith of the Kingdom, it might rather have been questioned, whether the Christian

Faith

Lev. 24.
16.

Job 13. 7.
8.

Paul Beest

Faith it self should have been established in the Land, yea or no. And what became of that abominable *Fry*, a Member of that Convention which was unduely called the Parliament, who (as one tells us) had then blown his Blasphemy about the Nation with his own Bellows : What befell him, I say, but only an Ejectment (so far as I could learn) out of the house, wherein he with others had too long continued? whereas he well deserved to be cast out of the Society of all the faithful people of God.

I confess we do not at present hear so much of the croaking of these Frogs that have crept out of the mouth of the Dragon, &c (for the Scene is now charged, and the Devil hath vomited out of the bottomless Pit, a sort of quaking Locusts to act their part also against Jesus Christ) but I hope and pray that the Lord will still incline the heart of his Majesty, our religious King and Sovereign, whom he hath hitherto preserved (blessed be his Name) and substituted under him for that end, to be zealous for his Glory, and to be very vigilant in suppressing such bold Insurrections against his Crown and Dignity, that none of these his arch Enemies may be suffered to abide in the Land, least for their sakes his jealousy (as it hath done in former times) smea against the whole Nation. And for us, we have been long talking of Antichrist, Antichrist, how he hath grown upon us, and threaten much to root him out, and not to leave a ragg remaining : But if in the mean time we should suffer Anti-Trinitarians, Anti-Scripturists, and Socinians (who are Antichrists to purpose) to continue amongst us, what are we in effect but meer Anticks in Religion? and our pretended zeal for Reformation will indeed prove nothing else but talk.

But what the Consequents will be which undoubtedly will follow upon such a perfidious Connivance, let the lamentable miseries that lately over-spread the Country of *Poland* declare unto us. It is well known that in *Cracovia* the Metropolis of that Kingdom, Satan had erected his Throne, for there hath this abominable Heresie been revived, published and defended : And we have heard how God did visit them in his sore displeasure, though he be now for a while gone and returned to his place, till they acknowledge their offence and seek his face. The Lord in mercy open their eyes that they may look into the bottom of their Afflictions, and cast out from among them that accursed thing, with other their Abominations, unto which they have

*Locustæ
sunt meti-
culosæ.
Job. 39.
20.*

have been too inclinable , before Wrath return again upon them to their utter destruction.

And let us and all Christian Kingdoms in this World take warning by them, for assuredly God will not be mocked, but will have a Controversie with those Nations, who assent unto this Doctrine of the Eternal Generation of the Son of God, and yet out of a Supine negligence , or lukewarm indifferency will spare to testifie their zeal for the suppression of those blasphemous Heresies that are contrary thereunto.

I shall conclude this first Interpretation of my Text, with the Exhortation of the Prophet in the second Psalm ; *Be wise now therefore O ye Kings , be instructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Son, least he be angry, and ye perish from the way ; when his wrath is kindled but a little : blessed are all they that put their trust in him.*

*Psal. 2. 10,
11, 12.*

The



The second Interpretation of the T E X T.

Jesus Christ is the same yesterday, to day, and for ever ;
In a reference to the whole CREATION.

Adsis O JESU.

Hence it is that Christ calls himself *the Alpha and Omega, the first and the last* : Being so in this sense, as well as in that before-mentioned. The first, because he is before all things, and by him all things consist (*Col. 1. 16.*) The last, in that he is after all things : Or, He shall stand the last on the earth, as that place of *Jeb* may be rendred ; or, with the last, as the Prophet phraseth it, that is, continuing with, or ruling this whole World to the end of it. He is *All, and in all*, saith the Apostle, in point of eternal salvation ; all meritoriously, all efficiently, all sufficiently : so likewise is he *All, and in all*, in respect of the World, and the Creatures therein : for all had been nothing without him, and all would fall to nothing without him ; the same good hand of his Power running constantly without the least Retractation, or *Interstitium* through the whole from first to last, which clearly demonstrates him what the Text proclaims him to be, *viz.*

The same yesterday, to day, and for ever.

F

That

Rev. 1. 11.

Col. 1. 16.

Jeb 19.

25.

Ef. 4. 4.

Col. 3. 11.

That is,

- { The same in the work of Creation.
- { The same in the work of Preservation.
- { The same in the work of Restauration.

According to this triple Distribution of Time here in the Text,
Yesterday, to day, and for ever.

Let us therefore now consider these distinctly by themselves, that we may so far as God shall be pleased to enable us, take an exact view of the unchangeable power of the Lord Jesus, in order to the Creatures.

CHAP I.

How the Text is Applicable to Christ in the work of Creation.

JESUS Christ is ὁ ἄυτος, the same mighty God, or the only He (as the word signifies) in the work of Creation: he is that great Jehovah, as it hath been made to appear, that *Ens entium*, *The beginning of the Creation of God*; Not in a Passive sense, but Active, that giveth a Being to all Creatures. Therefore when this Jehovah saith of himself (*Es. 48. 12.*) *I am he, I am the first, I am also the last*: He presently inferreth, *Mine hand hath laid the foundations of the earth, and my right hand hath spanned the Heavens; When I call them they stand up together.*

Ob, But we are to believe, will some say, according to the Tenor of our Creed, that the Father is the Creatour of Heaven and Earth.

Sol. I answer, True, but that is not to be taken exclusively of the Son, and of the Holy Ghost; for as there is a Divine Order between the Persons in the Trinity, so this Order is the same towards the Creatures, as it is amongst themselves, *Talis agendo, qualis existendo*, The same in working as in their existency one with another; the Father is of himself, the Son is of the Father, the Holy Ghost is of the Father and of the Son; so first the Counsel and Decree of the Father preceded,

REV. 3. 14.

Es. 48. 12.

Ob,

Sol.

Opera Trinitatis ad extra sunt indivisa.

cedeth, then the Son produceth that Decree into Act, then the Holy Ghost maketh it effectual to all those ends and purposes, for which it was ordained; not as if there were any priority among them, either in respect of Dignity or Time: but the only wise God, being the God of Order, and delighting therein, this Order is held in all proceedings amongst those three Heavenly Estates (as it were) who are not, either in their Actions or Existence, subordinate one to another, but only co-ordinate one with another.

Excellently therefore according to this Rule is this Order in the work of Creation described by *Arnobius*, an Orthodox Writer of the Fourth Century: *Ipse dixit & facta sunt, hoc est, per verbum Dei facta sunt, Patre loquente, Filio creante, & Spiritu Sancto animante*: He spake and it was done, that is, By the Word of God were the Heavens and the Earth finished, and all the Host of them by the Breath of his Mouth; the Father decreeing, the Son creating, the Holy Ghost quickning. Or as *Basil the Great* at the same time sweetly interprets it, *In creatione cogita principalem causam eorum que fiunt Patrem, conditricem Filium, perfectricem Spiritum Sanctum*, In the work of Creation ever conceive the first Mover thereof to be the Father, the working cause to be the Son, the perfecting to be the Holy Ghost.

True it is, the Father is said to work by the Son (for *by him*, that is, the Son, saith the Apostle, *Heb. 1. 2. God made the World*) yet that will not necessarily imply (as the *Arians* impiously construe it) that the Son is only ministerial or instrumental to the Father herein, as a Servant is to his Lord: for this Preposition (*Per*) doth sometimes also signify the very primary efficient cause of a thing that is acted or done, *v.g.* A man may be said *per liberum arbitrium*, by his free-will to undertake a Design, his will though cannot be counted as his Instrument in the matter he undertakes, but it is the efficient Mover of his undertaking: And when a work-man *per rationem & Idam Artis*, that is, by his skill doth perfect some rare artificial Piece, we do not say, that his Reason or Skill was either his Tool or his Servant that he used in his Work, but the very Spring or Principle from whence the Work received its full and whole composition and formality; which is so far from being an Impeachment of the Work-mans credit, that it rather tends to his greater glory. So when the Father is said by the Son to create the World, the Son is not

P.R. the Jesuit in his Treatise of Mitigation against Dr. Morton, tells us, that Bel-larmine, Valentia, &c. charge Calvin with Arianism, for holding that Christ as he is the second person of the Trinity, cannot properly be called the Creator of Heaven and Earth; for that, say they, implieth that he is not God, nor equal to his Father. *Heb. 1. 2.*

I Cor. I. 24

thereby subjected to the form of a Servant unto the Father (as he was when he undertook to redeem the World) but is declared thereby to be in all points *Συνεργῆς*, a Co-worker with him, as the efficient cause of the Creation to the glory of the Father, he being *the wisdom of God, and the power of God*, as saith the Apostle.

I Cor. I. 9.

2 Cor. I. I.

And yet to make this clearer, we shall find that the said Preposition is in Scripture sometimes used with a reference also even unto the Father, v.g. I Cor. I. 9. *God is faithful, δι᾽ ἡς, by whom ye were called into the fellowship of his Son.* And 2 Cor. I. 10. *Paul calls himself an Apostle of Jesus Christ, διὰ θελήματος Θεοῦ, by the will of God.* Whereby surely is not meant that the Father is subservient in either of these respects, but the first Mover and efficient cause in both: so is the Son also in the work of Creation, though the Father is said to work by him, for he saith, *John 5. 17. My Father worketh hitherto, and I work: And what things soever the Father doth, these do the Son likewise, V. 19.*

John 10.
30.Lib. 2.
Dist. 13.

As the Father therefore is the sole Creatour of all things, so in like manner is the Son, because the Father and the Son are both one, the Father by the Son, and the Son from the Father, excluding only all Creatures in Heaven or in Earth from having any concurrency herein. To conclude, *Peter Lombard's* sense concerning this Point, or rather *S. Chrysostom's* quoted by him, will give us some clear light in this Mystery; and it is indeed well worthy to be remembered by us: The Father, saith he, worketh by the Son, *Quia cum genuit omnium opificem*, Because he begat him in that ineffable and eternal Generation the Creatour of all things; and if the Father be the cause of the Son, *secundum quod Pater est*, As he is Father, much more is he the cause of those Creatures which are created by the Son.

John 5. 26.

Hence it appeareth, that as the Father hath life in himself, and hath given to the Son to have life in himself; so the Father hath this honour, *suo modo & ordine*, In his glorious Rank and Order to be the Creatour of all things: and he hath given to the Son in his order likewise to be the Creatour too; the like we may say also of the Holy Ghost in his Order.

Col. I. 15.

Since then it is the priviledge of the Son by virtue of his Divine Generation to be entituled to this Honour in an equality with the Father; let him be as the Apostle calleth him, *Πρωτοτόκῳ πᾶσις κτίσεως*, The Bringer forth of every Creature: And ἡ Ἀρχὴ τῆ κτίσεως
τῆ

ⲉⲥ Ⲑⲓⲃ, The Authour, the Beginner, the Prince of the whole Creation, the ⲉ 'Αυτὸς, he, and none but he.

He it was that stretched forth the Heavens alone, and did spread abroad the Earth by himself; he made his Angels Spirits, and his Ministers a flaming fire. He telleth the number of the Stars, and calleth them all by their names: or, as it is rendred, Giveth names unto them. He prepared the Light and the Sun, the Moon also he appointed for seasons. And what Father hath the Rain but he? Or who but he hath begotten the drops of Dew? Out of whose Womb came the Ice? And the hoary Frost of Heaven, who but he hath generated it? He created the treasures of the Snow, the Hail and the Wind, and he laid up the Depth in Storehouses. The Earth is his, and the fulness thereof (whether it be in the Surface or in the Bowels of it) the round World, and they that dwell therein. In fine, the Apostle sums up altogether, *Col. 1. 16. By him were all things created that are in Heaven and that are in the Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.* And the Evangelist agrees in the same account, saying, *All things were made by him, and without him was not any thing made that was made.*

Thus was Jesus Christ Yesterday, that is, in the beginning, ⲉ 'Αυτὸς, the only he in the work of Creation: He himself undertook it without the assistance of Angels, whom *Saturninus, Basilides*, and other Hereticks of old would obtrude upon him, to be his Co-agents in the Work.

And he was likewise the same in carrying on his work; there was no variableness in him, whilst he continued in it, exercising his Divine Artifice and Dexterity in the Magnitude, Variety, Multitude, Distinction, Order, Harmony of his Creatures, which he produced one day after another till all was finished. At which time he look'd upon all with much complacency and delight, beholding the Travel that he had gone over, and was satisfied therewith, not retracting the least thing that had passed through his fingers (for he was not ashamed of his Work) but set his Seal unto the whole, giving this Testimony of it, That it was all very good. With men indeed there is a marvellous mutability in their Works, either they are not able to perfect what they begin, and so are not the same when they have wearied themselves about their work, as they were at first entrance upon it,

Rev. 3. 14.

Es 44. 24.

Psal. 104.

9.

Pf. 147. 4.

Pf 74. 16.

Pf. 104. 19

Job 38.

28, 29.

Job 38. 22.

Pf. 135. 7

Pf 33. 7.

Pf. 24. 1.

Col. 1. 16.

John 1. 3.

Cent 2.

cap 5.

Gen. 1. 31.

it, ashamed and vexed to see their expectations frustrated : As it was with *Solomon*, after he had stretched forth his uttermost Abilities, (which in truth surpassed all others) to extract the most exquisite Spirits and purest Quintessence for his delight, which the variety of the Creatures could afford; how miserably (alas) was he deluded? *I looked* (saith he) *on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of spirit.* Or else they are not wise enough to carry on their Enterprizes to such a progress and maturity, as may probably produce any desirable Issue, being fain to sit down many times, *re infectâ*, even as wise as they began: or out of envy, they are not willing to impart their Experiments to others; As *Alexander* would not have *Aristotle* to publish his Acroamatical Sciences: for wherein (saith he) shall we excel others, if those things which thou hast secretly taught us be made common to all? O! but the Lord Jesus Christ is the same all along in his Works, shewing forth the immutability of his Wisdom, Goodness, and Power therein: for by his Wisdom he made the Heavens, and by his Wisdom he made the Worms (*Gen. 1. 25.*) which though they may be generated by corruption, yet they had their Original by virtue of the Principles of the first Production, caused by that Omnipotent *Fiat* which gave Being to all things; and the smaller the Creature is, the more is the Divine Workmanship to be admired, both in the shaping and in the using thereof. The *Hebrews* have an opinion (as it is observed) that Enchanters cannot shew their skill in little things, if they be less then a Barley-corn; and therefore the Sorcerers of *Egypt* failed in producing Lice. But the Wisdom of the great Creatour is the same in the smallest Creature of the World, as in the greatest: the organical body of a little Ant is no less to be wondred at then the huge body of Behemoth. His goodness also is the same shining clearly throughout the whole Creation: It was not out of any need that he began this Work, as if he could not have been perfect without his Creatures (for he was from all Eternity *Αυτίς*, sufficiently pleased with his own Perfection) but willing he was that other things might have a Being, to the end, he might communicate his Goodness unto them: And as he began this Work for that end, so he continued still the same, for his Goodness extended over all the World. *He is good unto all*, saith *David*, *and his tender mercies are over all his works*, *Psal. 145.* His Power in like manner

Ec. 2. 11.

Plutarchus
in vita
Alex.Pf. 136. 5.
Gen. 1. 25.

Exo 1. 8. 18

Pf. 145. 9.

manner was the same from first to last without Diminution or Augmentation, without weariness or fainting, he rested not; that is, He ceased not till he had finished all, and then pleased himself upon the Sabbath-day, rejoicing in all the Works that he had made.

And now to sum up this whole matter, Jesus Christ we see is ὁ ἄυτος, the same in the work of Creation.

First, The same with the Father in that eternal Counsel and Decree, from whence all things had their first Rise and Original.

Secondly, The same with the Father in the execution of that Decree, framing and fashioning every Creature in his Rank, placing them all in their several Stations, exactly according to the primary Pattern and Tenour of that Decree.

Thirdly, The same without any Coadjutour in the mighty Work that he undertook, his own and only Omnipotent *Fiat* gave a Being to the World, and all the parts of it, without which they had never been.

Finally, The same from first to last, without any variableness or shadow of turning, exercising his Divine Wisdom, Goodness, and Power throughout the whole Creation.

Many are the Inferences that might be derived from this Consideration; but we shall not extend our Discourse beyond the due boundary of the Text: Only somewhat we will observe that may be for further edification.

First then this Doctrine may lead us to a further knowledge of our Lord and great Redeemer JESUS CHRIST; for saith the Apostle, *Rom. i. 20. The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead.*

Walk we therefore about this Creation, go round about it, tell the parts thereof, mark well the beauty of the Frame, the admirable Order of this great and goodly Fabrick, consider the several Palaces that are set therein, for Angels, for Men, and the various lustre which the Lights do transmit; there being one glory of the Sun, another of the Moon, and another glory of the Stars, that we may know it for our selves, and tell it to the Generations following, that *Great is the Lord, and greatly to be praised, his Greatness is unsearchable.*

It is indeed unto all the faithful people of God, whose hearts are raised

Bishop of
Chi.

Pf. III. 2.

Hof. 6. 3.

Pf. III. 3.

Pf. 33. 19.

Job 38, 39,
40, 41.

Bishop Hall

Pf. 8. 3.

Amos 9. 6.

raised up to a spiritual elevation, a most pleasing kind of Geography (as a reverend Bishop of our Church calls it) in this large Map of the created World, in the Celestial and Terrestrial Globe, to contemplate the Creatour: for, *the works of the Lord are great* (saith the Psalmist) *sought out by all them that have pleasure therein.* But when in their search they happen to light upon the foot-steps of the Creatour by the whisperings of his Spirit (which is very frequent and common unto them) O what an incomparable pleasure is it then to pursue the Tract, and to follow on to know the Lord? So doth the Psalmist in the fore-cited place, *His work* (saith he) *is honourable and glorious:* and then followeth, *His righteousness endureth for ever.*

Which way of Divine Speculation through the Creatures, whereby we may ascend in our Meditations above every name that is named, to the knowledge of him whose Name alone is *Jehovah*, hath God himself taught us: As when he instructed *Job* and would convince him of his rashness and folly in his peremptory Argutations, making him also sensible of his own Almighty Power, he brings the work of his Creation into remembrance before him, *viz. Things in Heaven, things in Earth, and things in the Deep.*

When we shall now therefore consider the Heavens, not only this lower Heaven, which in some sense may be called our Heaven, wherein we and other poor mortal Creatures do breath, which we may feel with our hands, and wherein the Arm of the most High is many times stretched forth in mighty Winds, and roaring Thunders, and blazing Comets, able to make the very Pillars of the World to tremble, yea, and to cool the courage and daunt the Spirits of all Atheistical *Caligula's*: But those above especially which we see with our eyes at a greater distance, so great, that it is a wonder (saith a Contemplative Divine) we can look up to so admirable a height, and that the very eye is not tired in the way (ascribed unto God by *David* as his Peculiar, with this distinguishing term of Appropriation, *Thy Heavens, Psal. 8. 3.*) Those which are the curious and exquisite Master-pieces of God's fingers; for there (saith the Prophet) hath he built his Stories, that is, his Spheres or Ascensions, from the Moon which is the lowest to the Stars, which is the highest that can be discerned by men on Earth: in which regard (it may be, though it be commonly taken for *David's* Night-meditation) these two are only mentioned (*Pf. 8. 3.*) comprizing all the rest.

When

When we consider further the wonders of God in the Deep, wherein, saith the *Psalmist*, are things creeping innumerable both small and great Beasts: There go the Ships, those moving Islands, which bring the several Nations of the World into acquaintance one with another, which suck the abundance of the Seas, and Treasures hid in the Sand, which reap the Harvest of the Water far surpassing the harvest of the Ground (the artificiallest Wonder that ever was framed.) There goeth that *Leviathan* (the wonder of that Nature, the King over all the children of Pride) made to play therein, whose wonderful parts and comely proportion is admirably described by the Tongue of the Learned, even the learnedst Tongue that the Holy Ghost had (as one skilful in Scripture-learning sweetly expresseth it.) Yea, there are the goings of the great God himself, whose Name is Wonderful, for the Sea is his, and he made it, and his Spirit still moveth upon these waters, as it did formerly: For, *as a King he sitteth upon the Water-floods*, saith the *Psalm*; his power and providence walking constantly in state upon the Surface of them. And though the proud Waves do rage (that the very Mountains shake at the swelling thereof) because they are stinted in their Current, and cannot with a full carrere turn again to cover the Earth, yet he still keeps them under his command, shutting them up with Bars and Bolts within their decreed place, giving a charge to the poor inconsiderable Sand to be a boundary unto them; and though they roar all like Bears and Lions, yet they are not able to pass over it.

When we consider also the Earth the Center of the World, as it may be called, how stedfast and immoveable; That though it be founded on the Seas and established on the Floods, yet the Corner-stone should be so surely laid, that the Foundation shall not be removed for ever, How vast and inexhaustible the Treasures thereof are, it being full of the Riches of God, How excellent and glorious the Attire wherewith it is every year adorned, How fertile her Womb, from whence such a numerous multitude of living Creatures do derive their Pedigree and Extraction, Her uberous Breasts also still sending forth millions of streams to feed, as with milk, both her young and old Fruit, In a word, How that from it is ministred matter to defend or offend, feed or famish, cherish or starve, make blind or receive sight, to overturn or build up, to procure health or sickness, foes or friends, peace or war, pleasure or pain, sorrow

Pf. 104.
25, 26.

Deut. 33.
19
Ef. 23. 3.

Job 41.

Bishop
King upon
Jonas.

Pf. 95. 5.

Pf. 29. 10.

Job 38.
10, 11.
Pf. 104. 9

Jer. 3. 22.

Job 38. 6.
Pf. 104. 5.
Pf. 104.
24.

or mirth, sleep or watchfulness, sores or soundness, barrenness or fruitfulness, life or death, and what not ?

Pf. 8. 5, 6.

Exod. 15.

11.

Pf. 89. 13.

Pf. 33. 8.

Rev. 4. 11.

When, I say, we consider these things, and amongst them all, in a more especial manner, our selves, made indeed a little lower then the Angels, but crowned with glory and worship, having dominion over the works of Gods hands. How can we choose but be filled with admiration, and say, *O Lord our Lord, how excellent is thy Name in all the World ?* How glorious is thy Majesty ? How infinite is thy Power ? How incomprehensible is thy Greatness ? Thou who art the great Jehovah, the first-born of every Creature, the $\delta' \text{Αυτῆς}$, and the $\delta' \text{Ων}$, that givest a Being to this All : Who is like unto thee, glorious in holiness, fearful in praises, doing wonders ? Surely thou hast a mighty Arm, strong is thy hand, and high is thy right hand. Let therefore all the Earth fear thy Name, yea, let all the Inhabitants of the World stand in awe of thee, and yield their homage unto thee : And whatsoever is excellent in them, let them lay it at thy feet, and say, Worthy art thou, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created.

Secondly, Since it is so, let then the Lord Jesus Christ enjoy that absolute Sovereignty which he hath (as his Peculiar) over all the Earth, to dispose of it as seemeth good unto him : for it is the greatest right that possibly can be in the world imagined, to have a peculiar Title to those things that are of one's own making. Poor Creatures will stand much upon their Priviledge herein : Hath not the Potter power over the Clay, of the same lump, when he hath prepared and fitted it for his use, to make one Vessel unto honour, and another to dishonour ? And hath not the Gardener likewise liberty, when he hath contrived his Plat, in stretching forth his Line, and treading out his Beds and Borders according to his mind, to dispose of them for his delight, planting and transplanting, where and when, and as often as he pleaseth ? Is it not lawful for me, said the Master of the Vineyard, to do what I will with mine own ? This liberty is justifiable even by the Law of Nature. Seeing then that Jesus Christ is the Creatour of all things, and that therefore the Earth is his, and the fulness thereof, having received from him both matter and form (which no Creature in the world can contribute to the work of his hands)

hands) it is but very meet and requisite that his power should be paramount at all times, in giving of it to whomsoever he will; and that all men of what Rank soever, and to what Right soever they do pretend, to be Paravale unto him.

In vain it is to make a flourish, and according to the fashion of the world, in a proud insolent manner, to boast of our Pedigree and Ancestours, and that such an Estate is derived unto me, through the prudence and providence of my wise and careful Progenitours, whereby I have a Propriety in it, and therefore to be perpetuated to me and my Posterity for ever. Alas, alas, these words are but wind, empty and foolish, only they carry with them an arrogant encroachment upon that supreme Right which belongs unto Jesus Christ; as if their present possession (notwithstanding their frequent forfeitures by their multiplied disobediences) did settle upon them such an entailment, as that it lay not in the power of the Lord of the whole Earth, to make a re-entry whensoever he pleased, and to pass a new Grant unto others that are not of their House and Linage. But the wind shall blow no man to preferment, out of what quarter soever it may arise: for the Prophet tells us, *Psal. 75. 6. Promotion cometh neither from the East, nor from the West, nor from the Souther Wilder-ness* (as the word is rendred, containing both North and South, *Canaan* being on both side begirt with Deserts.) But God is the Judge in this case, as well as in any else; *He putteth down one, and setteth up another, V. 7.* which he can and doth justifie very well, to the silencing of all contradiction, even upon the account of his Creatourship: I have, saith he, *Made the Earth, the Man and the Beast that are upon the ground by my great power, and by my out-stretched Arm, and have given it unto whom it seemeth meet unto me.*

And thus have we seen how Jesus Christ is, *ὁ Ἀυτὸς*, the same mighty God, or the only He, as the word signifies, in the work of Creation.

Pf. 75. 6.

*Neque à
desertis
montibus
saith S.
Hierom.*

Jer. 27. 5.

CHAP II.

How the Text is Applicable to Christ in the work of Preservation.

JESUS CHRIST is, ὁ ἄνθρωπος, the same to Day in the work of Preservation and Government of the World, which he was Yesterday in the work of Creation.

For, *Non minor est virtus, quam condere, facta tueri*, There is as much need of power and wisdom to Preserve, as to Create. What avails it to plant a Garrison without a Captain to defend it? To Rigg a Ship for the Sea without a Pilot to guide it? To throw Seed into the Ground with an expectation of an encrease at Harvest, unless means be used to preserve it from the Incursions of wild Beasts, which would utterly destroy it? So unless the Lord Jesus Christ be the Preserver of that which he hath created, he is not the same to Day which he was Yesterday; his years are expired, that is, his Wisdom, Power, and Goodness, in order to the Creatures have their period and determination. But who is he, and where is he, that dares put this indignity upon the eternal and immutable Jehovah? Will not common experience convince him, that the same good hand which created all things hath been ever and still is stretched forth in Upholding and Preserving? Whence is it else that amidst such Variety, there is such excellent Order still continued? Yea, that in such Contrariety, Confusion doth not break in, to the ruine of all.

Much might here be added, to shew the constancy and immutability of Jesus Christ in governing and preserving the World: But we shall now contract what might be enlarged. The holy Scripture is clear in this matter, ascribing unto Christ the power and sovereignty in ruling and preserving the whole Creation. *By him*, saith the Apostle, *doth all things consist, visible and invisible*: And the reason as I conceive seems to be there annexed in the former words, *viz. He is before all things*; like a Captain in the head of his Army, without whom they would be of no force, but consume to nothing, like a Basis or Foundation in a Building, which as it must have a priority in

Col. i. 17.

time

time before the Building ; so being first laid , it upholdeth all that is built upon it. To which also the Apostle alludeth, *Heb. 1.* when having made mention of the Worlds being made by Christ , he addeth, *That he upholdeth all things by the word of his power :* that is, his powerful Word ; which word is very emphatical , implying that in the things themselves there is no power , no virtue at all for their own preservation , but that it is his Rule , Order , Wisdom alone, that keeps the World upright. For as in a Structure, the stones and other materials cannot subsist in the Building by any qualities or inherent virtues of their own, but only by the subsistence which they have upon the Foundation ; So is it in the World , the several Creatures that are therein could never of themselves hold together with that exact Symmetry, Comeliness and order, that appeareth amongst them , but would certainly run headlong to ruine, were it not for the mighty Word of command that ruling Virtue which constantly issueth out from Jesus Christ, whereby they are upheld and sustained.

Heb. 1. 3.

His mighty Power it is alone that upholdeth the Earth, that stretcheth out the Heavens, that sendeth forth the winds, that raiseth up the high and great Waves of the Sea , and again saith unto them, Peace and be still. Yea, in the very smallest things is his Power and Providence in governing and ordering the World exercised , and made known : He it is that maketh the Feather to move , his mighty hand leadeth the Fly in her way ; yea more, the same force which now shaketh a Leaf, if he had sent it against a Mountain, it would have turned it up from the foundations : and the same strength that bloweth up the Dust , if it came against the whole Earth , it would shake the bottoms of it. For it is not the natural *ἐντελέχεια* , as the Philosopher calls it , that is, as some interpret it , the continual progressive Agitation , or perfect Adeption of the Creatures that makes them run on in their course. But it is that Omnipotent Arm that gave a Being to all things , that ordereth and disposeth the motion of them all , as seemeth good unto him. And for their parts, they are willingly subject unto his commands : When he saith, Go, they go, when he saith, Come, they come, when he saith, Do this , they do it (as cheerfully as ever the *Centurion's* Servant did what his Master appointed him) though many times they be put upon Services contrary to their ordinary course , and those natural Instructions which they received in the Creation ; for they are sensible of the power of their Lord,

*Mat. 10.
29, 30.*

Lord, and in order to his Glory, and their own preservation, do unanimously agree that his Wisdom must not be controlled.

Pf. 36. 6.

To conclude, *He it is* (saith the *Psalmist*) *that preserveth Man and Beast*; for he having created all, all things therefore must be under his Inspection and Care: yea, it is his glory and honour to be the *ὁ ὢν*, the only He, in guiding and governing, and preserving the World, as well as in creating it; which honour we find given unto him by the Prophet, *He that created these things bringeth out their Hoste by number, he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth: And when he calleth them, they, like dutiful Servants, stand up together, Es. 48. 13.*

Es. 40. 26.

Es. 48. 13.

We shall not proceed any further in the confirmation of a Point so clear, only answer a Cavil conceived and produced in these times through a mis-understanding of the Sovereign power of Christ over the Creatures. In which mistake (since he did, as it is manifest give a Being to the World, and thereupon had free liberty to order and govern it, as seemed good unto him) we shall make it appear, they do not only strike at the Mediatory Scepter of the Lord Jesus, but at his Wisdom also in the management of his natural Dominion. Which being done, we shall come to derive some inferences from what hath been said concerning this matter for our further edification.

Objection.

If this power, say some, belongeth unto Christ, and to Christ alone, to guide and govern the World, because he gave a Being unto it, why then are men set up in the Throne with him? Doth he need helps in Government? Or is he (like *Moses*) not able himself to bear all the people alone? Is he not wise in heart, and mighty in strength to manage his own power? Doth he govern the whole Hoste of Heaven by his immediate Scepter, and must he have Coadjutours in Office with him to rule over men? Far be it from us to judge so meanly of this great Preserver of Men. Away therefore with Kings, and all the Powers that are upon Earth: Down with Magistracy what ever it be, that is of a Humane Constitution set up in Competition with him; we have no King but Jesus, for in him we live and move and have our being: To him then alone be Glory for ever, Amen.

Solution.

Even so, Amen, Let the Kingdom and the Power and the Glory be ascribed unto him for ever and ever, and let all the people say, Amen: For these things indeed saith The Amen, the faithful and true

Witness

Witness himself; he saith it once, yea, twice; once in the Law, and a second time in the Gospel without Retraction, that Power and Dominion belongeth unto him; and whosoever they be that say the contrary, That they will not have him to reign over them, let them be executed in his presence for Rebels and Traitors. So then a hearty Concurrence is readily yielded to the exalting of the Lord Jesus; neither shall there be any Name whatsoever in Heaven or in Earth, named by us at any time to the derogation of Christs Honour. We will call no man King upon Earth, as we are to call no man Father, or Master; because one is our King, Father, Master in Heaven, that is, Christ, *Mat. 23. 9, 10.*

*Mat. 23. 9,
10.*

Sed appellamus Christum, We appeal notwithstanding unto Christ himself, whether that be to be judged any encroachment upon his Natural Sovereignty; or, if they will, any Diminution of his Donative Power, which is according to his own appointment in a way of subordination unto him: And such is that Magistracy and Government which hath been, is, and I doubt not (what ever Phantasticks do dream) but shall be in the world over men unto the end of the world.

Had this absurd Paralogism against Magistracy been vented by the professed enemies of Jesus Christ, it had been no strange thing: but it may well be accounted the first-born of wonder and astonishment, that people pretending to knowledge, piety, zeal, and who are said in some measure to order their Conversations according to such pretensions, yet should suffer themselves to be so strongly deluded, as to disclaim the present dispensation of Christs power in governing the world, which is concordant with what is written, and to wait for another which is not clearly revealed; yea, which is utterly inconsistent with the safety of mankind.

Admit though Magistracy be in respect of its form *Ἀνθρωπίνης κτίσεως*, a humane Creature; nay, I will say more, Though it may be in respect of the abuse, *Δαιμονιάδους κτίσεως*, a devillish Creature, yet it is *διὰ τὸν Κύριον*. for the Lord. The Magistrate of what form soever he be, hath his Commission from Heaven: *He is the Minister of God* (saith the Apostle) *to thee for good.* And as *Isaiah* spake of Judges, so may we say of all in Authority, They Judge not, at least they ought not to judge, *pro arbitrio*, or *pro populo*, either to please themselves, or the people, but for God, that is, they are in Gods stead,

*1 Pet. 2.
13
Rom. 13.
4.
2 Chron.
19 6.*

stead, *Vices Domini Gerentes*, as *Junius* glosseth it, Gods Vicegerents, doing his work, representing his person, and executing what he himself commands.

Now though this that hath been said, might be sufficient to stop the mouth of this Cavil, and put to silence the ignorance of those that will insist upon it; yet since this matter of Civil Government is of so great Import, that the Honour of the Lord Jesus Christ himself, as he is the Creatour and Governour of the world, together with the preservation of the peace, safety, and prosperity of all Mankind, is interwoven therein; And seeing there are risen up in these times a sort of people, who under a pretense of making way for a fifth Monarchy (as they call it) despise Dominion, and speak evil of Dignities; and in regard that the Constitution and Conservation of Government amongst men, is a most eminent product and Emanation of that Divine providence that ruleth and guideth all things, I shall upon this occasion of giving an answer to the said Objection, without any impertinent or unprofitable Deviation from the matter in hand, demonstrate at large the undoubted verity of this following Proposition, *Viz.*

Proposition

Government is an Ordinance of Divine Appointment, made to be subservient unto Christ in his great work of Preservation, and for that end, to be continued so long as the world endures.

True it is, as Mediatour, Christ hath this Paramount Authority, and in that regard all Government in the world is subordinate unto him. But it is as true, this supremacy in the ordering of the world, is more eminently in him, as he gave a Being to all things. And therefore they that would take away Magistracy and Government among men (which we shall prove (*Ab Origine*) to be of his own Institution) do more especially sin against the Godhead of Christ: This being premised, let us proceed.

And for our more orderly handling of this Proposition, let us consider it in the several parts thereof, which are three.

1. Government is an Ordinance of Divine Appointment.
2. It is ordained to be subservient unto Christ.
3. Christ will have this subservient Order to be continued to the end of the world.

First,

First, That Government is an Ordinance of Divine Appointment, is testified both by the written and unwritten word of God, that is, by Scripture and Nature.

1. Branch

The holy Scripture doth give abundant witness hereunto. Not to multiply places, consider we that of *Prov. 8. 15. 16.* where Wisdom, that is, Christ uttereth his voice in this manner; *By me do Kings reign, and Princes decree Justice, by me Princes rule and Nobles, even all the Judges of the earth.* From Christ then it is, that they have their power, so that they may say, It is he that hath made us, and not we our selves, he, and not others, no, not the people; for it is not in the peoples choice, whether they will have Government or no, no more then it is in their choice, whether they will make use of their ordinary food for their preservation.

Prov. 8. 15, 16.

Again, It is an Ordinance of God, saith the Apostle, *Rom. 13. 2.* And, *there is no power but of God, V. 1.* where we are to know, that to be of God in the Apostles sense, must not import, as some will have it, a merely permissive Counsel or providence, but a divine Approbation, Authorization and Vocation, otherwise the Apostle had said no more for Magistrates in this Charter, then the Scripture elsewhere saith of Plagues, Famines, and other judgments, yea of the sins of men, which in the first and larger sense are said to be of God too, *2 Sam. 24. 1. 2 Chr. 25. 20.* Add hereunto those honourary Titles which the Holy Ghost gives unto Magistrates, calling them Gods, *Ex. 22. 28. Ps. 82. 1. 6. John 10. 34, 35.* Angels of God, *2 Sam. 14. 17. 2 Sam. 19. 27.* Ministers of God, *Rom. 13. 4.* Nursing fathers, &c. of the Church, *Es. 49. 23.* Saviours, *Judg. 3. 9. Neh. 9. 27.* The shields of the earth, *Ps. 47. 9. &c. &c.* All which do plainly argue a divine Authorization and Approbation of Magistracy, and that the Office, Order, Institute of it is of God.

Rom. 13. 1, 2.

Besides this testimony of Scripture, Nature doth likewise witness the same unto us; For even that also is a Teacher sent of God, therefore the teachings thereof are not to be sleighted. Doth not Nature it self teach us, that Government and Order in the world are appointed by God himself, being observed by the Creatures, without the imposition of any written Law? For we find not only men (yea even the most barbarous among men) to have this Principle engraven upon their Spirits, That a people without government are in the ready way to ruine; and therefore do in their practice with one consent,

1 Cor. 11. 14.

and with much complacency submit themselves thereunto, but even the glorious Angels above us, and those Creatures below us, are not, nor ever were without Order; Order being (as the philosopher saith most truly) the very Soul of the World, without which it would be nothing but a deformed Lump, no more active to the glory of the Creatour, than a dead body is to any vital operations. The Angels are called the *Heavenly Host*, which implies, that there are Degrees amongst them; for we know if Order be withdrawn from an Army, it hath no good composition; And if there be Order among the reprobate Angels, much more surely is there among the Elect. The Creatures likewise in their kind exercise Authority, and have their Superiours and Inferiours in every several Species (even upon this account, Nature teaching every thing to seek its own preservation.) If we search into the Deep, though the Fishes there have no Ruler (that is, as may be conceived, Humane, as the Creatures on Earth have) we shall find among the Inhabitants there a Leviathan, as being the Prince of the rest, of whose parts and power and comely proportion (implying his excellency and superiority above others) we may read at large, *Job 41*. If we survey the Earth we may see the Lion which is the strongest among Beasts, and turneth not away for any, to have obtained the preheminance, majesty sitting enthroned in his very looks, and when he roars all the Beasts of the Forrest do tremble. Behold the princely Eagle, making his Nest on high, for quickness of sight, and swiftness of wing, and nobleness of nature, advanced above other Birds: Yea, the Cranes, Birds of a subordinate feather (as the natural Historians writes of them) choose out among themselves a Leader, whom they use constantly to follow. Even among Trees hath Nature put a kind of order, some by a sympathy flourishing most when they are contiguous; others by an antipathy not prospering at all when they are planted together: some not enduring to stand under the shadow of others, as being contrary to that order which was at first prescribed unto them, and others choosing to thrive best under the shadow of their Superiours. Amongst them all, the Royal Oak hath most right to the Precedency, for largeness, strength, and long continuance.

But especially to instance in the Bees, who, though they may seem to be but almost the shadow, rather than the substance of a very small living Creature (so *Pliny* calls them) yet may be exemplary to the world

Luke 2. 13.

Mat. 12.

24. 26, 27.

Mat. 25. 41

Hab. 1. 14.

Pro. 30. 30

Ales Fovis.

Annoſæ
Quercus.
The ancient
Druides, &c.
great Admirers of
the Oak.

world both in their order and industry: Of them we may say, inverting the words spoken of the Locusts, They have a King and go forth all of them by bands, to whom they yield a most exact obedience. It hath been observed by experience, that if by his voice he bids them go, they immediately swarm; if being abroad he dislike the weather or lighting-place, they quickly return home again; while he cheereth them to the battel they fight; when he soundeth a Retreat, they retire into their Castle: while he is well, they are cheerfull about their work: if he droop and die, they will never after enjoy their home, but either languish there until they be dead with him, or else yielding themselves to the Robbers fly away with them. In their work every one hath his office, some trimming the Honey, some working the Wax, divers watching at the Gates to keep out enemies, others correcting the Drones, some hew, others polish, and that so artificially, that as one saith, *Dædalus* could not with greater art or excellency, better dispose the orders, measures, proportions, distinctions, joynts, and circles. In the night they take their rest, and when the day is sprung, they have an Officer to call them up with humming twice or thrice, as with the sound of a Trumpet. All this and much more doth *Pliny* in his Natural History report of these little Birds. We may then go to the Bees, consider their waies and be wise in this particular, *viz.* That God hath appointed government and order to be amongst his Creatures for their preservation.

But I have gone too far with this admirable Creature, though indeed such is the excellency and sweetness of it, that if a man undertook to go with it a mile, I cannot see how he could choose, but he must go with it twain. A Digression I confess, but I hope no transgression, unless it be in transcribing a little of what some Authours have written, and possibly somewhat out of their own experience and observation. To return therefore from whence we have digressed; if both Scripture and Nature, which I call the written and unwritten Word of God, do so clearly dictate unto us, that Government and publick Authority is an Ordinance of Divine Appointment: men had best beware how they trample upon it, least they be found fighters against God.

Yea, we may moreover from hence also infer, that that form of Government which is most honourable ought to be best esteemed, and chiefly desired by men to be set up over them even upon this account,

Pro. 30.
27.

*Rege mor-
tuo marei
Plebs, non
Cibos con-
vehit, non
procedit,
tristi tan-
tum mur-
mure Glo-
meratur
circa cor-
pas ejus.*

*Nosſu qui s
in maturi-
num donec
una excitat
geminio aut
triplici
Bombo ut
Buccino
aliquo.
Pliny.*

that the Ordinance of God might have its due lustre, and that the Divine Wisdom in the establishment thereof, might be the more magnified before the sons of men. Meet it is that God should be honoured with the best. as the purest Oyl, the finest Flower, the fattest Cattel, were of old the fittest for God. So in like manner is the best Magistracy. And if the Powers that be, are not only ordained of God, but are his Representatives also to the people (as undoubtedly they are) then surely that which is the highest and most honourable is the most proper representation of his glorious Majesty that can be of that nature in the World.

The Regal Power is without all question the most eminent in the World, yea it is so in the account of the Holy Ghost himself, for when the Lord in the 16 of *Ezekiel*, had reckoned up many blessings wherewith he had enriched his people (which though they may carry in them a spiritual sense, yet they do withal plainly express that outward splendour and dignity which they had among other Nations) at length he brings in that which he judg'd to be the height of their glory in these words, *And thou didst prosper into a Kingdom*. Implying that beyond this they could not aspire, neither had he himself ordained for a people upon earth any higher honour.

Add unto this that Promise which God made unto *Abraham*, viz. That there should be Kings of his Race, which no sober minded man will deny but that it was intended for him as one of the greatest temporal blessings that he could be capable of.

Briefly (to insist upon no more, because this point hath of late been sufficiently cleared by others.) Is not the Lord Jesus Christ called the Prince of the Kings of the Earth, as being his honour to have those that are of the highest estimation to be Subjects unto him? Which being so, it should be the desire and ambition of all the people in the world to be ruled by those persons who are entituled to this Subjective Regality: And when Divine Providence shall with a strong hand and a stretched-out Arm lead them unto it (as it hath done us here in this Kingdom and the Nations of our Vicinity for many Generations) it will certainly be their sin, if they should not submit cheerfully unto it, as it was the sin of the people of *Israel*, when they out of a diffidence of Gods care and protection of them, and out of an Apish imitation of other Nations would in an unseasonable, preposterous, and tumultuous manner be catching at it.

And

Ezek. 16.
13.

Gen. 17. 6.

Mr. Prinn,
W.C.

And now all this considered, how can a people with any serenity of Conscience, profess Godliness, and yet speak reproachfully of the Kingly Office, yea account it Antichristian, as some have done, proclaiming open Hostility against it? Were it indeed Heterogeneous to the Divine Ordinance of Civil Government, or incongruous to the times of the Gospel, or prejudicial to the interest of the Saints, as it is said to be, or an impeachment in the least degree to the Dignity and Prerogative Royal of the Lord Jesus Christ himself, either in respect of his Natural or of his Donative Kingdom, such persons might proceed upon warrantable grounds to proclaim their dislike in that kind; But it may now appear to all the World, that the clamour which is raised against Regal Power upon any of these before-named accounts, is altogether causeless and of no moment. It will not be expedient here to examine them severally (for in so doing we should make too large a digression) haply we shall meet with them *abiter*, in our way, wherein the inadvertency, or to say truly, the Seditious frowardness rather than the godly zeal of the Authors and Abettors of these Complaints, will be made manifest unto all men.

In the mean time I cannot but protest against that pernicious Paradox which hath been vented by a leading Divine, as he was accounted in these late times of Errour and Rebellion amongst us, who in a Sermon preached at *S. Margarets Westminster*, and afterwards Printed, saith thus; The Lord had of old erected a Kingly Government in the House of *David*, not for any eminency in the Government it self, or for the Civil Advantage of that people, but that it might be a Type of the Spiritual Dominion of the Messiah, and so was a part of their Pædagogy and Bondage as was the residue of their Types every one of them; and consequently this form of Government not to be of any use in the time of the Gospel.

Were this true, we then who are now of the Church of God, as that people were before us, acknowledging this Messiah to be come according to the Promise, may indeed have just cause to say of that kind of Government, as the Apostle doth of Circumcision, If we should allow of it, Christ shall profit us nothing, the substance being come, what should the shadow of a King do unto us? But I hope that those who have through the subtlety of Satan been misled into this Opinion, will hereafter find cause to retract it, when they shall remember that the rule of the Gospel (to which they pretend an exact Confor-

1 Tim. 2.
1, 2, 3.

Conformity) requires them to pray , and to give thanks for Kings , which as the Apostle saith, is good and acceptable in the sight of God our Saviour, 1 Tim. 2. 1, 2, 3. However seeing that Wisdom puts forth her Voice, crying at the Gates, at the entry of the City , at the coming in at the Doors, saying, By me Kings Reign, and Princes decree Justice ; by me Princes rule, and Nobles, even all the Judges of the earth. Seeing, I say, this sound is heard from Heaven every day in the Consciences of men, Wisdom will herein be justified of all her children. And let this serve to terminate the first part of my Proposition, *viz.* Government is an Ordinance of Divine Authorization.

2. Branch.

Secondly , It is ordained to be subservient unto Christ in the dispensation of his power and providence towards the preservation of Mankind.

Col. 3. 11.

Ec. 38. 2, 3,
4, 5.

Jer. 23. 25

Pf. 119. 91

Indulgentia est, non
indigentia, non effica-
ciam querit sed congruen-
tiam.

For though Christ be All in all, as the Apostle speaks, Col. 3. yet to shew himself to be the Lord of all, he hath ordained means to be subservient unto him in all the works of his Providence, and hath accordingly made use of them. To this purpose saith the Son of Sirach very pertinently ; *Of the most High cometh healing, yet the Physician must be honoured with that honour that belongeth unto him: The Lord also hath created Medicines out of the Earth, and he that is wise will not abhor them: He hath given skill unto men that he might be honoured in his marvellous Works; with such doth he heal men, and taketh away their pains, of such doth the Apothecary make a Confection, &c.* Hence it is, as the Prophet Jeremy speaketh , That his Covenant with Day and Night, and the Ordinances of Heaven and Earth concerning their disposition, motion, order, influences, virtues, and operations, are inviolable. *They continue this day,* saith the Psalmist , *according to thine ordinance, for all are thy servants;* not as if his Paramount Authority and power were thereby any whit diminished (rather it is advanced) nor as if he were necessitated thereunto for want of power in himself (for we may see the course of Heaven, &c. hath sometimes been inverted by him, Ex. 14. 16. John 3. 16. 2 Reg. 10. 1. Dan. 3. 25.) but of his own free will in the abundance of his goodness it is, that he governeth and preserveth Creatures by Creatures , using the ministry of second Causes ; for in their present poor estate wherein they are in this world , his own immediate hand and power would soon prove intolerable unto them. Who alas among us here can

can dwell with devouring fire? Who among us can dwell with everlasting burnings?

Goodness then and mercy it is, that is the ground of this Dispensation from Heaven towards poor creatures of all sorts; but there is no creature under the Sun, unto whom the Lord hath so much respect, as he hath to Mankind: all other indeed have their being, and their well-being (whatsoever it is) from him, as hath been said before. But Man is his Favourite, the Masterpiece of his wisdom, power, and goodness, the work of his *Faciamus*, not barely of his *Fiat*, as other Creatures were: in him he challengeth a special propriety, accounting him his own in a peculiar manner; for in that sense I conceive that place of the Evangelist, *John* 1. 11. *He came unto his own, &c.* is to be understood, viz. with a reference not unto any particular people (as it is commonly interpreted of the *Jews*, the Context about it utterly excluding that Interpretation) but unto Mankind, that is, to his Rational Creature, whereof he being *ὁ ἀρχὴ καὶ τὸ ἀνθρώπου*, *The man, per excellentiam*, *1 Tim.* 2. 5. as being the Original of the whole Species) that is, the Spirit and Life) he therefore like a good Father makes provision for his own, that they may live under him quietly and peaceably one with another.

John 1. 11.

1 Tim. 2. 5.

In order hereunto did this great Jehovah himself in the beginning rule over man, exercising his absolute Sovereignty, as seemed good unto him, keeping Court, as we may say, and proceeding against Delinquents, *Adam, Eve, Cain*, the old World, and there was none in a political Subordination unto him; for God gave Sovereignty to *Adam* over Fishes and Birds, &c. not over Creatures made to his own likeness: And the first Righteous men we read of were rather Shepherds and Herdmen over Beasts, then Kings over Nations, the name of Servant never imposed in Scripture, till *Noah* bestowed it upon his accursed Son, saying *Cursed be Canaan, a servant of servants shall he be unto his brethren.* (Remarkably not *Cham*, though the Offendour, possibly because he was one of the old World, not to be brought under such a censure) whereupon it is probable, as one makes the Collection, *Nomen illud culpa meruit, non Natura*, it was not Nature that brought that Denomination into the World, but sin.

Gen. 1. 28.
Pastores pecorum magis quam Reges gentium.
Gen. 11. 25.

So that it appeareth *The Lord alone*, as saith the *Psalmist*, *was our King of old*, and for a space the justice that was done upon earth he did it himself. In those daies (to speak of this matter in the words of

of

Deut. 32.
7, 8, 12.

Gen. 6. 11,
12, 13.
Of Jeshur, *signifying*
righteous-
ness, or up-
rightness.
Gen. 6. 3.

Gen. 9. 6.

Gen. 4. 15.
23, 24.

of *Moses*) In those years of many Generations, when the most High (not *Adam*, *Seih*, *Enos*, or any of the rest) divided to the Nations their Inheritance, when he separated the Sons of *Adam*, the Lord alone was at that time the Leader, and there was no strange God with him. But in that golden Age there rose up a Generation of Rebels, the Progeny of that Renegado *Cain*, who would not submit themselves to that incomparable Government, which was then established in the World; but contrary to the Crown and Dignity of Heaven, corrupted their waies and filled the whole Earth with their Violence, *Gen. 6. 11, 12, 13.* This *Jeshurun* whom God made upright, *Ec. 7. 29.* grew lawless and unruly, and like a fatted Bullock kicked against his feeder. Now therefore because God would not have his Spirit alwaies to strive in that way and kind with man who was but flesh, *Gen. 6. 3.* He was pleased (after he had made himself known by the Judgment which he executed upon the World of the ungodly) to constitute a subordinate Power in his stead, giving out his Decree for the confirmation of it in these words; *Who so (hereafter) sheddeth mans blood, by man shall his blood be shed.* The judiciary form of Gods proceeding against Man-slayers before, was not it seems to transmit them over to men to be punished, nor himself to punish them with death, as may be seen in the case of *Cain* and *Lamech*. But now man is ordained to be a Servant unto God herein, and to execute upon those of his own kind the Judgment written; yet not every man neither (for there is an express Law to the contrary, Thou shalt not kill) this honour hath the Magistrate, who under God hath *Jus vite & necis*, Power to punish and to preserve, according to the laws and orders given him by his Superiour, that is, *Jesus Christ* who is King of Kings, and Lord of Lords.

Irenaeus a holy and peaceable Servant of the Church in the Primitive times, gives us his judgment concerning the Introduction of this subordinate Power into the World in these words; Because man would not know the fear of the Lord, therefore did God put upon him the fear of man, that so fearing humane Laws, men should not devour and consume one the other, as the manner of Fishes is.

Clearly then, the Powers that be are ordained of God; and not only so, but he who exerciseth the power, let him be of what form soever in respect of the power, or of what profession soever in respect of Religion, or by what lawful way soever he came at first to be vested

vested in his Authority, whether by Conquest or by Contract, or by Election or by Inheritance ; he, I say with the Apostle, is the Minister of God : yea and more then so, he is the Minister of God to man for good, *εἰς τὸ ἀγαθόν*, *Rom. 13.4.* The Article there added is very emphatical, noting the good which it attends upon, to be very remarkable.

Rom. 13.4.

If it be demanded, what is that Good ? I answer, much every way. Look what good the Son of God our Lord Jesus Christ was to bring unto the Sons of men, if he himself had still continued his Personal Reign among them, the same (I say, not in a gradual sense, but Analogical) is to be and undoubtedly shall be, if the sins of men do not hinder it, the blessed effect of those subordinate Powers that are now under him throughout the World.

If any shall desire to see this General branched out into particulars, they may take notice of a fourfold good that under Christ accrueth unto men by Government, *viz.* Natural, Moral, Civil, Spiritual.

Natural ; Is it not good to have our Lives, and the Lives of our Posterities preserved and secured against the rage and fury of unreasonable men, whose feet are swift to shed blood, as *Solomon* speaks, *Pro. 1.16* ? This is the fruit of Government.

Pro. 1. 16.

Moral ; Is it not good to have Wickedness suppressed, and Righteousness encouraged and advanced ? For *Righteousness* (saith *Solomon*) *exalteth a Nation, but sin is the shame of any people.* This also is the fruit of Government.

Pro. 14. 34

Civil ; Is it not good that Laws and Ordinances be established ? (for where no Law is (to invert the Apostles word) there will be all kind of Transgression) Laws, I say, by virtue whereof men may sit quietly and safely under their Vines and Figg-trees, and enjoy the good of all their labours, live peaceably together, holding society one with another, thereby preserving the honour of Mankind, which of all Creatures under the Sun is the most lovely and most loving one to another, if the malice of Hell did not mingle with them. This again is the fruit of Government.

Mich. 4.4.

Spiritual ; It is very good doubtless that true Religion should prosper and flourish in a Nation, that the Ordinances of Divine Worship be set up in their purity ; for this is the glory of a people. But what alas would become of this Glory, were it not for Government ? Authority maintains Piety, Government preserves Christianity : And there-

therefore may we say, that the fifth Commandment which establisheth Authority in the world, is very well placed in the midst of the Decalogue, to be, as it were, a Guard to all the rest.

Mr. Nath.
Ward.

1 Chr 23.

1 Chr. 24.

19.

Eph. 4. 11.

1 Reg. 12.

31.

Ezek. 21.

25, 26.

Zeph. 3. 4.

Judg. 17. 6

It was well noted by one, that where Dominion fails, Religion also fails with it; it fails Officially, it fails Theorically, it fails Practically: It fails Officially, *David* divided the Priesthood into their Courses and Offices, and as it is said, 1 Chr. 24. 19. These are their Orderings. Christ hath done the like in the Gospel, Eph. 4. 11. But when Authority failed, these Orderings failed. In the time of *Jeroboam* the lowest of the people were made Priests, such as were not of the Sons of *Levi*, who ever would might be Consecrated: And hath not sad experience proved this to be too true in the Churches of Christ too frequently in latter times? It fails Theorically, In the times of those lamented Kings, when there came such overturnings one upon the neck of another, Ezek. 21. The Law of God was prevaricated, They offered violence to the Law, saith the prophet, Zeph. 3. 4. So in the time of the *Maccabees*, the Law gathered so much corrupt dross and false glosses, that Christ takes much pain to refine it. It fails Practically, In the time of the Judges when Authority declined, Piety degenerated, There was no King in *Israel*, and what follows? Every man did what was right in his own eyes: they took what Gods, what Priests, what Concubines, what Heritages, and undertook what War they pleased.

So then we see what good doth arise by Government in a way of subserviency to Jesus Christ. And let this suffice to be spoken of the second Particular, viz. That Government is ordained to be subservient to Christ in the dispensation of his power, for the good of Mankind. And if it be so good, as it hath been made to appear, it must needs be very bad to profess enmity against it, or to take it away: But taken away it shall not be, notwithstanding the vain surmises of men of corrupt minds; for it follows in the third place which comes now to be considered.

3. Branch.

Christ will have this subservient Order to be continued so long as the World endures.

An Assertion that may be maintained against the World, if the World should be so mad as to hold the contrary: and indeed a necessity there is to appear in the maintenance of it.

Because a sort of Antimagistratical Spirits have been conjured up in these

these times, who, under a pretence of setting the Lord Jesus Christ in his Throne, would bring in Anarchy and confusion, destroy all Order and Government among men, and as their Song is, Overturn, Overturn, Overturn. Inconsiderate persons that weigh not the Consequents of their misguided zeal, how much disservice they do unto Jesus Christ, and how much they gratifie that Antichrist of *Rome*, against whom yet they will not spare to proclaim an irreconcilable fiend.

First, That instead of honouring the Lord Iesus Christ in subjecting the World under his immediate Government, they do a very great Disservice unto him, is manifest in that they would vest him with a power which is inconsistent with his present Oeconomy, and which he in that respect as he is Mediatour, utterly disclaimed, When he said, *My Kingdom is not of this world*; If any shall reply, It is true, it was not then, but it shall be before the end commeth. The words of our Text will rise up with full strength, contradicting this Reply, *viz.* Iesus Christ is the same Yesterday, to Day, and for ever. And whether we should give heed to this Recent Opinion, concerning Christ's Monarchy upon earth, which implieth a change in the Administration of his power; or to the words of the Holy Ghost, which tell us there shall be no such change at all, judge yee.

I deny not but the Divine power may act more vigorously in the hearts of those that are in Authority towards the end, then it hath done formerly: But that there should be any immediate Act thereof continued without a humane subserviency since he hath in wisdom ordained this as a Mean to exercise his Sovereign power amongst the children of men, is not to be granted. And if Christ were to have such a Dominion, as these foolish people imagine, it will, I hope, be agreed upon, that it must be for the carrying on of the same Interest, which he hath already undertaken, otherwise he would not be ὁ αὐτοῦ, The same. And what that Interest is, is apparant, viz. The enlargement of his Peoples happiness, and the subduing of his Enemies; both these in a way of Subordination to his Fathers Glory, yet neither of them to be obtained in the exercise of such a Dominion, as is by these ascribed unto him. As for his people, their desire is, or at least ought to be, that they might follow his example, as he already led them the way without intangling themselves (more then needs must) in the things of this World, which would rather be a hinderance unto them then a furtherance. They are not, nor will not be taken

John 18.
36.

up with the muddy vanities of this present life ; all their minds are upon home , and their Fathers house is that which they long after , and for the present, the happiness which they court and desire here, is to find the Kingdom of Christ more enlarged within them , and the spreading of the Gospel more and more in the Nations, which are things that they prefer before any outward glory by many degrees ; But how these may be furthered by such a Monarchical Government, the holy Scripture sheweth not. Neither are his Enemies to be subdued thereby. That Almighty power which shall bring them down, is not so streightned , but that they may be made to lick the dust , though the Lord Jesus Christ be the same that he is for the present even to the end of the world. He that hath done wondrous works in the Land of *Ham*, and fearful things by the Red Sea, that could send his Angel , who in one night could destroy in the Camp of the *Assyrians* a hundred fourscore and five thousand men, can ease himself still of his Adversaries , and avenge himself upon his Enemies as seemeth good unto him. *The Lord said unto him, as he is in his present Station, Rule thou in the midst of thine enemies.* And while he sits at the right hand of the Highest in heavenly places , *his foes shall be made his footstool*, saith the *Psalmist* ; which the Apostle tells us very notably to this purpose : (Not that he shall come to erect a Monarchical Power of his own to bring it to pass, but) that he is in expectation of, from henceforth *expecting till his enemies be made his footstool*, *Heb. 10. 13.* and therefore is not to be engaged in it self by such a government over men as is here pretended. Add unto this his Office of Mediatourship, he must not relinquish (with reverence be it spoken) till he hath finished his whole work , that is, brought the righteous God and poor man together again, who were set at a distance through the Interposition of the Devil. In order whereunto he did assume the Humane Nature, and in his own person joyn it to the Divine, that so by virtue of this Union, and in the execution of that Office, which was annexed unto it , he might (*Malgrè* all the malice of Hell) bring many Sons unto glory. But now to lay down this Office by leaving the holy place, where he is once entred , before he hath perfected the Atonement, which will not be till all the Elect be delivered out of the reach of Satan , would be so great a dishonour to the Divine Majesty , that it could not well be repaired by Wisdom it self. Perhaps it will be said, these are great words ; be it so, but they are also

Ps. 110. 2.

Heb. 10. 13

also most true : And therefore that disservice that is done unto Christ by these Fifth Monarchy-men (as they are called) in ascribing unto him such a power, as they have fancied (for it is but the corrupt fruit of their own Imagination, as will appear in the end) must needs be very great likewise.

That they do promote the Design of Antichrist is also clear, though they perceive it not ; For hath it not been the Masterpiece of *Rome* in the setting up of the Popes Vicegerency under Christ, to make all the Powers of the Earth stoop unto him, yea, to render them in time altogether useless, save in what he shall *ex Cathedra*, dictate unto them ? It was said of him by one, who knew well what spirit he would be of, *That he opposeth and exalteth himself above all that is called God, or is worshipped.* So that to despise Dominion, and to speak evil of Dignities, much more to overturn Order and Civil Government, which in infinite Wisdom and goodness hath been established by God in the World, must needs be an acceptable Service done unto Antichrist, as very much conducing to the carrying on of his pernicious Design, and it will sooner be preparatory thereunto, then any whit to the advancement of Christ's honour.

But to let this pass, If the word of Truth, the Will of the faithful God revealed in holy Scripture, be constant and perpetual, then may we safely say, That this present way which is now in being, of the dispensation of Divine Power and Providence in the government of Mankind, shall never be changed. The Apostle adviseth that every Soul be subject to the higher Powers, enforcing it with a Reason that must ever prevail upon the Consciences of men; for, saith he, *the Powers that be are ordained of God, Rom. 13. 1.* He exhorteth also that Supplications, Prayers, Intercessions, and giving of Thanks, be made for Kings, and for all that are in Authority; adding also such a Reason that will undoubtedly over-rule the hearts of those that fear God, for saith he, *This is good and acceptable in the sight of God our Saviour.* Again, *Put them in mind*, saith he to *Titus*, *to be subject to Principalities and Powers, to obey Magistrates, &c.* Implying, that though they would be apt to forget (mans nature being, ever since it was depraved by our first Parents Ambition, wondrously inclinable to an irregular exorbitancy) yet they should know this was their duty, as well as any other that was given them in charge, by the Gospel.

And now I appeal unto all that are not willing to be deceived, whether

2 Thes. 2. 4

Rom. 13. 1.

1 Tim. 2.
1, 2, 3.

1 Pet. 2.
13, 14.

whether all this doth not clearly imply the perpetuation of these Powers; for if they should not continue unto the end, this word of command and exhortation would be altogether useles and impertinent, which is an Imputation not to be put upon the words of the Wise, yea of Wisdom it self. If any shall say, yea, there shall be a Government to the end, but not of a Humane Constitution; the Apostle *S. Peter* will presently stop the mouth of this Objection with that expresse word of command which he giveth, saying, *Submit yourselves to every Ordinance of man for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him.*

All this then being the undoubted Verity which the Lord Jesus Christ by his Apostles and Servants hath made known unto his Church, and which whosoever will peremptorily deny, let him expect a Conviction with a manifestation of Gods displeasure, what is it that will be objected hereunto? What? Rather then fail, the holy Scripture shall be forced to furnish men with Evasions, and Truth shall be set in opposition against it self. But, O man, who art thou that makest this jangling between the words of Truth? That turnest the Rule of the Righteous God into crookedness and deformity? Is it meet to say to the Eternity of *Israel*, Thou art not the same? Fie upon such Blasphemy! Let God be true, and every man a Liar: His words are not Yea and Nay, but Yea and Amen, pure words as silver tried in a Furnace of earth, without any the least dross of falshood or prevarication, purified seven times: It must surely therefore be some strong delusion that puts men upon this Satanical Sophistry to make Truth contradict it self. And what is it that is alledged, but some obscure Prophetick places of Scripture, the Interpretation whereof will be better known by a patient waiting for the Accomplishment (if they be not already fulfilled) then by a rash and hasty determination, to the dishonouring of the holy Spirit in the invalidating of other places that are plain and clear without any shadow of Ambiguity whatsoever. And let these Fifth Monarchy-men themselves judge, whether it would not be safer, and become them better to submit to the expresse Commands of the Holy Ghost in Scripture, then tenaciously to lean to their own understandings in giving a peremptory sense of some dark and dubious Prophecies to the contradicting of those Commands.

But

But to close up this whole matter, I suppose that now after all the pretended challenges that have in these times been made by parties to promote the Magistrates Interest; it will begin to appear unto all men (who are willing to see) whose Principles are and have been notwithstanding all their flattering Pretensions, Antimagistratical.

Having thus removed the before-named Objection that lay in our way, and made manifest the truth of that Proposition, which tended to the clearing and illustrating of our Solution of that Objection, viz. That Government is an Ordinance of Divine Authorization, made to be subservient unto Christ in his great work of Preservation, and for that end to be continued so long as the World endures. Let us now come to make use of this Doctrine concerning the Immutability of the Lord Jesus Christ, in order to the preservation of his Creatures.

A Doctrine it is that is profitable for Conviction, for Encouragement and Instruction; For conviction of many sinful practises too frequently appearing in these times, to the great dishonour of Christ, and his Government over the World; and for the encouragement and instruction of all the faithful people of God, who desire to walk worthy of that Preservation which they enjoy under his Government.

First then, this plainly layeth open the gross blindness that hath come upon many, who notwithstanding think they see clearly. When men will freely acknowledge this great Jehovah, the Lord of all, to be the sole Fountain of Being unto all Creatures both in Heaven and in Earth, And yet in the several changes and revolutions that come upon the World, have their thoughts fixed upon second Causes, or such it may be, as they have framed to themselves, not at all regarding the work of the Lord, nor the operation of his hands, as if he were now no more then a mean Spectatour, and had nothing to do in the various Transactions of his Creatures about him.

How impiously do some after the manner of the Heathen ascribe unto Fortune that good or ill success which attends upon their undertakings? It was my good fortune, saith one, that brought me to this Honour, to this Estate, wherein now I am; It was my hard hap, saith another, that I met with such a cross, and that I am fallen into this misery, even as the Poet once said;

*If Fortune will, thou may'st of Poor be Consul made,
And if that will, thou must unto thy former Trade.*

*Si fortuna
volet, fies
de Rhetore
Consul
si volet
hæc eadem,
fies de Con-
sule Rhetor*

This

This you'l say, is not as becometh Christians, but behold yet more Abominations; some there are, yea too many, who when they go about a matter of any great Import, either to free themselves from some sad disaster, as they call it, or to enterprize a Design, which they conceive may be for their advantage, will usually like unto Heathens, (for the Scripture notes it as a part of their Infidelity) consult with Astrologers (a sort of people who if they will keep themselves within their own Sphere, would have the Approbation of all that are wise; but being excentrick, they are the very Pest of a Commonwealth) and when the success appeareth, their Stars, forsooth, must be Idoliz'd, as the cause of that which doth besal them. And how unworthy alas is this of that Faith which we do profess? But behold yet greater Abominations.

It is an Abomination souc'd in the very dregs of Heathenism, when people will in time of any loss, danger or distress of what kind soever it be, not look up to him who is and alwaies was the great Preserver of men, and upholdeth all things by the Word of his Power; but consult with Witches and Conjurers for a supply and preservation. And this alas is too commonly found amongst those that call themselves Christians. As for the Heathen they were not ordinarily wont, unless it were the ruder sort, in plain down-right terms, *Achere-
renta movere*, that is, to seek to the Devil for help. They had their *Aruspicium*, which was by flying of Birds, to divine of their successes; And they had their *Aruspicium*, by looking into the Entrails of Beasts appointed for Sacrifice, to the same purpose (as it is said of the King of *Babylon*, that he looked into the Liver, *Ezek. 21. 21.* when he took up a Divination for *Jerusalem*.) They had also their *Tripudium*, taking a conjecture of what should befall them by the rebounding of Corn thrown upon the ground to Chickens, from whence the Southfayer was called *Pullarius*; And their *Augurium*, which was a Prediction from the chirping or chattering of Birds, as also by the sounds and voices which they heard they knew not whence. All which and many more (though abominable enough) yet were not so bad as knowingly and willingly to seek for a remedy or supply so directly from the Devil, which they do that consult with those, who they are assured have for such ends and purposes made a compact with him. To all whom it may be said, is it because there is not a Divine Providence that ordereth and governeth the World, nor a power in
Heaven

*Ab Ales
Aspiciendo*

*Ab Ares
Inspiciendo
Ezek. 21.
21.*

*Quasi terri-
pudium,
seu terripa-
vium.*

*Ab Avi-
um Garritu*

Heaven to help and to deliver ? Or rather is it not, because you are faithless, and have no confidence in this great Preserver of men, that you betake your selves to the Devil and his Angels for help ? A most wicked and Atheistical Generation, who deny the Lord that bought them, and run a whoring after Satan to worship him with a most execrable Idolatry : For it may well be said, such persons they revolt from God to the Devil, howsoever they plaister up their impiety with untampered Mortar, as that they seek Gods help, though by the means of the Magician. But terrible is that threatning which the Lord hath denounced against these wretched people, *The Soul that turneth after such as have familiar Spirits, and after Wizzards, to go a whoring after them, I will even set my face against that Soul, and will cut him off from among my people.*

Lev. 26. 6.

Add unto this that common foolish Opinion (as a reverend Bishop of our times hath well observed, and I shall render it in his own words) If ever Tempest arise more then common experience hath enured us unto, especially with the havock and loss either of life, or limb in our Selves, our Cattell or Houfings, forthwith the judgment is given (as if the Lord of Heaven and Earth were fallen asleep and minded nothing) there is doubtless some Conjuring. And what then is Conjuring ? A pestilent commision, convention, stipulation betwixt men and Devils : Men and Devils, what are they ? Look upon the Sorcerers of *Egypt* for the one, they cryed in the smallest Plague that was sent, and past their cunning to remove, this is the finger of God ; their power is limited therefore : Look upon the Martyrings of *Job* for the other, for though the Circuit of Satan be very large, even to the compassing of the whole earth to and fro, yet he hath his daies assigned him, to stand before the presence of God, for the renewing of his Commission ; And besides *Oviculam unam auferre non potuit*, He could not take out poor sheep from *Job*, till the Lord had given him leave, saying, Put forth thine hand : Nor enter into the Herd of Swine (*Matt. 8.*) without Christs permission.

Bishop
King upon
Jonas.

To conclude therefore with the same learned Writer ; Whether Men or Devils be ministerial Workers in these Actions, all cometh from him who is the Judge of all, as from the higher Supreme Cause, whose Judgments executed, thereby no man can either fully comprehend, or reprehend justly. He professeth no less of himself, *Es. 45. I form the Light, and create Darknes, I make Peace and creat Evil, I*

Es. 45. 7.

Esf. 54. 17.

the Lord do all these things. And in the 54 of the same Prophecy, *Behold I have created the Smith that bloweth the Coals in the fire, and him that bringeth forth an Instrument for his work, and I have created the Destroyer to destroy.* Destruction cometh from the Instrument, the Instrument from the Smith, the Smith and all from this great Wife and Almighty Governour of Heaven and Earth, who rideth upon the Heavens as upon a Horse, and by his power ruleth the raging of the Seas, the noise of his Waves, and the madness of the people?

Away therefore with these Abominations, let them not be once named amongst us, as becometh Saints; That they should indeed be found among the Heathen, it is no marvel: But alas, alas, that such as make their boast of Jesus Christ, and are ready alwaies by a verbal profession, to ascribe unto him the Governance of the World, should be thus besotted, so impiously by their practice to derogate from him, and that under so clear and glorious a Light as now shineth! What Tongue or Pen can expresse it without a bitter Lamentation?

Again, are not the great Repinings and Murmurings which are to this very day found amongst factious Separatists against the most remarkable and reiterated Dispensations of Heaven in the Restauration of our Civil Government, according to the ancient Constitution of this Realm, a great dishonour unto Jesus Christ? As if he were to be directed by such poor Worms how to sway his Scepter, and to manage his Power? It was an Atheistical word of that wretched *Alphonfus* King of *Spain*, who said, That if he had stood by Christ when he created the World, he would have shewed him how to order it better, then now it is: And is it not now, I beseech you, a sin of a high nature, by continued grudgings at these Revolutions that have come upon us, in effect to spurn at Divine Providence, and to quarrel the Government of Christ, because it is not according to some mens humours and expectations? Princes of the earth we know do usually love to maintain their unlimitedness and Prerogative which is due unto them, and do not like it that any should make a scrutiny into the secret of their Sovereignty: How much more should poor dust and ashes beware of prying into, or descanting upon the Prerogative of Heaven? The Lord Jesus Christ will certainly, notwithstanding all the unkinde Recalcitrations of sinful men, continue still to be the same in guiding and governing and preserving the World, according to that wise and holy Decree which hath been enacted from

from all Eternity, he will shake and over-turn, root up and pull down, and build and plant again as seemeth good unto him, and that by such waies and means and instruments, which (though they may seem strange and harsh unto flesh and blood) shall serve in the end to make the Beauty of his Providence the more glorious.

Here therefore give me leave a little to treat with these discontented people: Do ye well to be angry? And will you be angry still? Will you draw out your anger to all Generations? Surely it will be folly and shame unto you, for *Anger resteth in the bosom of fools*, saith *Solomon*: And what alas are you angry for? Is it (as it is to be feared it is) because you are crost in the promoting of such a temporal Interest which you had contrived, which yet, according to your own principles, is not of an absolute concernment to the Kingdom of God? Or whom are you angry with? Is it the persons of men that have been instrumental in bringing to pass this great Alteration that is come upon us? A small matter it seems will make you angry: and as vain and fruitless will the success of your anger be unto you.

Ec. 7. 9.

There was, as it hath been observed, a certain people in *Affrick*, who being troubled with the North-wind driving heaps of Sand upon their fields and dwelling places, they gathered an Army of men to fight against it, but with so ill success, that themselves were also buried under Hills of sands. *Xerxes* the *Persian* Monarch, having received a loss by the rage of *Hellepontus*, himself more mad then the Sea, caused Fetters and Manicles to be cast into the waters thereof, as if he would make it his prisoner, and binde it with links of Iron at his pleasure: *Darius* did the like upon the River *Gynde*, when it had drowned him a white Horse, he threatned the River to divide it into so many streams, and so to weaken the strength of it, that a woman great with child should go over it dry-shod. It is not unlike (as the said Authour makes the Comparison) to the folly of our daies; some people must not be cross'd, but will fall to murmuring and repining: But as God asketh *Sennacherib*, Whom hast thou railed upon? or whom hast thou blasphemed? So may these be asked, Whom are ye angry with? who hath displeased you? Are you angry with the Saw, or with him that listeth it? What is *Aaron* that you murmur at him? And for a conclusion hereof, consider well that place of the Prophet, *Es. 40. 22. &c.* It is he (for in the sequel you shall find that your anger reacheth at him) that sitteth upon the Circle of

Es. 40. 22, 23.

the earth, and the Inhabitants thereof are as Grasshoppers, That stretched out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in, That bringeth the Princes to nothing (much more Usurpers) he maketh the Judges of the earth as vanity (who saith, and who shall contradict him?) Yea, they shall not be planted, yea, they shall not be sown, yea their stock shall not take root in the earth, he shall also blow upon them, and they shall wither away, and the Whirlwind shall take them away as stubble.

*Pf. 75. 5.
6.7.*

Let therefore the advice of the Prophet prevail with you, who saith, *Lift not up your horn on high, speak not with a stiff neck, for promotion cometh neither from the East nor from the West, nor from the Desert; but God is the Judge, he putteth down, and setteth up another.* And say not any more, how comes it to pass that God hath brought this turn upon us, that our Mountain which was made so strong, and from which we thought never to be removed, is now utterly overthrown, that destruction cometh upon destruction? Where is that Providence that ruleth all things? For you do not enquire wisely concerning these matters: Stand still rather, and see the Salvation of God; Surely Destructions are come to a perpetual end, their memorial shall be perished with them. For why? Jesus Christ is the same still in guiding, governing, and preserving the whole Creation, and will so continue unto the end.

*As. 17.
28.*

Dan. 9. 23.

Besides these before-mentioned, there are sundry others also who disclaim Christ's Sovereignty over them; Such are the Covetous, the Ambitious, the Proud, the Worldly wise and carnal Politician: What subjection do all these yield unto this great Preserver of men? Though in him they live and move and have their being, though they be under his protection every day, yet they will not be subject unto him, the God in whose hand their breath is, and whose are all their waies, they will not glorifie.

Job 31.

24.

Pro. 10.

22.

The covetous Earth-worm grovels upon his Dunghil, saying to his Wedge of Gold, Thou art my confidence, and as Riches encrease, so is his Soul more and more prostituted to his Mammon, never considering that it is the blessing of the Lord that maketh rich; nor remembering that the earth is the Lords, and the fulness thereof, and that he giveth it to whomsoever he will.

Doth the ambitious man that hunts greedily after honour acknowledge Christ's absolute Sovereignty, when he will not content himself with

with that Station wherein Divine Providence hath put him; but breaks over all bounds, Civil, Natural, Spiritual, aspiring still higher and higher beyond his proportion of strength and ballast of wisdom, for the management of his acquired Interest, which undoubtedly will either involve him in a Snare to his eternal perdition, or else precipitate him here into many woful miseries?

As for the proud and vain-glorious man who exalts himself like the Pharisee, proclaiming his Merits to the World, and brow-beating others with overly looks of contempt and disdain; he (I say) not closely and sliely disclaimeth Christ's Sovereignty, but above all others is most guilty of an impudent and arrogant encroachment upon his Prerogative Royal, and accordingly doth the Lord look upon him afar off, in his due time giving a check to his folly, making him to know his distance, and that wherein he deals proudly, he will be above him.

In fine, the profane Politician also that hath been trained up in the Schole of *Machiavel*, and is become a profest and perfect Disciple of his great Patriarch *Achitophel*, is very busie in his contrivances, carrying on his unrighteous projects with much confidence and security, as if Providence it self were blinde, and that he who formed the Eye could not see, and he that teacheth man Knowledge were altogether ignorant.

And thus do poor Creatures make bold with the Lord of the whole Earth, withdrawing from him their subjection, though they could not one moment subsist without him. But O what a sad account will such presumptuous wretches make at the great Day, when they shall come to stand before the Tribunal of this great Lord of Heaven and Earth! They shall then finde that their preservation here hath been but a reservation, they flourish and prosper awhile, but it is that they may be cut off for ever.

Secondly, In that Jesus Christ abideth continually the Governour and Preserver of the World, here is matter of Instruction to be learned; which Instruction shall be branched out into Three Particulars.

First, It may teach all the faithful people of God not to be dismayed at the appearances and apprehensions of Death, or of the troubles that come upon them here in this World.

Secondly,

Luke 18.
11, 12.

Pf. 138. 6.

Ex. 18 11.

Secondly, It is a Lesson and inducement to draw poor Creatures to a constant dependance upon Divine Providence.

Thirdly, It may let all sorts of people see their own nothingness in respect of a Spiritual standing in Grace and Holiness.

1 Branch.

First then, seeing that the Lord Jesus Christ takes a constant care of the World, is the same yesterday, to day, and for ever, in preserving the Work of his own hands, what need they, who may be well assured of his everlasting love unto them, be afraid of death? Or be daunted at the troubles that may sometimes come upon them, or the World about them?

Wisd 1. 13.

Rom. 5. 12.

*Et sicut
mors in-
trat per
peccatum
ita pecca-
tum exit
per mortem*

Concerning the first of these, we may for our comfort know, that Death was none of those Creatures that received a being from this Prince of the Creation, whose design was ever to uphold and maintain his own Workmanship against whatsoever might be destructive unto it: But the Apostle tells us which way Death came in, *It entred, saith he, into the world by sin.* This Thief and Robber then came not in at the door, but foolish man lets in sin, which came creeping upon him by a Serpentine Insinuation, and Sin like a false Traitour makes way for this Cut-throat, the Devils Emissary, who no sooner in, but he shews himself a Tyrant, thrusts Life and Immortality into Darknes, Plaies Reakes, and makes what havock he pleaseth, all the whole Race of Mankind being in danger for ever to be swallowed up by him. But when the Lord Jesus Christ who is the beginning of the Creation of God, the first-born of every Creature, findes this pragmatical Intruder so busily trampling upon the Work which he had made, especially that Work, which with such infinite Wisdom and power was wonderfully formed after his own Image, whose Name is Wonderful, he cannot suffer this Stranger thus to spoil his Labour, but as he began it in Wisdom, so he will in Mercy preserve it: And therefore out of pure love to his own helpless Creatures, he undertook to vindicate it against the Assaults of Death, sending forth his Challenge with Indignation as hot as fire, in these words, *O Death, I will be thy death; O Grave, I will be thy destruction:* And not only speaks it, but acts it too, enters into a Combat with him.

Gen. 1. 26.

Pf. 139. 14

Ej. 9. 6.

Hos. 13. 14.

And here may poor Creatures stand amazed to behold this admirable Duel, a Duel of so great Import, that the Victory which attends

tends thereupon must carry with it the perpetual Monarchy of the whole World.

First then, Christ hath a body prepared for him, that so he might be a fit Combatant with Death. In this Body he appears Armed with the Breastplate of his own Righteousness, though indeed loaden also with the sins of all the Elect; for he bore our sins in his own Body. *ἐν τῷ ξύλῳ*, both to the Tree, and on the Tree, which was the field where this Combat was fought, and carried them with him also to the Grave, yea to Hell, which is that Land of separation appointed for them, mentioned *Lev. 16. 22.* and there left them with the Devil from whom they had their first Original. Death on the other side being set on by the Devil (for the Apostle saith, He was under his command) finding a Body in his way, ready to give him the Encounter, and finding sin also upon it, wherein his great strength was wont to lie, makes use of his old Plot and stratagem, which never before failed him, layeth hold upon Sin, and with it mortally wounds the Lord Jesus Christ.

Where alas is now the hope of the Creatures being rescued from under the power of that insulting Enemy? May it not seem to vanish? No, no, stay awhile, and mark the issue. The Lord Christ, the Captain of our Salvation, yields himself unto his Adversary, who drags him into his Den, to triumph over him. Never surely was Innocency so trodden under foot, Never did that Region of Darkness and that Valley of Death receive such a Booty, nor swallow down so precious a Morfel before. O how did the Devil now applaud himself, in that he hath so notably brought to pass his Masterpiece of Malice against the God of Heaven? Yea nothing shall now hinder him, but that he will enlarge his Dominion over all the World, by throwing the whole Posterity of *Adam* into the dust of Death, and after that, by entangling them all in the Snares of the second Death.

But *Quanta de spe, &c.* How much is this Prince of Darkness, and the Powers of Hell disappointed in their expectations? They have gotten the Prince of Life into their clutches to their own destruction; For in the midst of all their Triumph, Behold, The Breastplate of Christ's Righteousness begins to shine, and the Sin wherewith he was wounded appear to be none of his own: the Venome therefore of that Sting leessing its force, he is by the judgment of Divine Justice it self, which sate as Umpire in this Duel, restored to his Pristine Estate,

Heb. 10. 5.

1 Pet. 2. 24.

Lev. 16. 22.

Heb. 2. 14.

* Ἀπολ-
λῦω.

stat, the Palm of Victory is put into his hand, and the virtue of his sufferings transmitted to all those for whom he undertook this Combat: Death also is disarmed (for he left his Sting in the sides of Christ) and is become his Captive; Principalities and Powers that were in a Conspiracy against him, being destitute of all their strength, made to wait upon his Triumph; and the Devil that great *Ἀπολλῶν* hath his Kingdom utterly subdued.

Now then, seeing the Lord Jesus Christ hath so victoriously prevailed in the behalf of all the faithful people of God, and abolishing Death, hath, as the Apostle speaks, brought Life and Immortality to light again, offering it unto them, and estating them in it, in a more perfect manner than our first Parents were, while they kept their Integrity, why should you now at any time be afraid of Death? much more reason surely have you to triumph with the Apostle, and say, O Death, where is thy Sting? O Grave, where is thy Victory?

And as Death is not to be feared (unless it be by those who voluntarily by their sins metamorphose themselves into the workmanship of the Devil, thereby putting themselves out of Christ's protection) so neither are the troubles that come upon our selves, or fall upon the world in our daies, so to be heeded by us, as that we be dejected with any despondency of minde at the appearances thereof. Whatsoever they be, they are ordered by him who ruleth and guideth all things, Yesterday, to Day, and for ever, yea they are ordained by him to make his Glory shine the brighter in the preservation of his Works. For *Affliction cometh not forth of the dust, neither doth Trouble spring out of the ground*; but Gods hand sends it, and mans sin brings it, and being thus sent and conveyed, it is by the powerful Art of this skilful *Opifex per Orbem* (as *Ovid* speaks of the Physician) this great Preserver of men, the Lord Jesus Christ, quite turned from its Nature, and become a wholesom Antidote to keep the World from more dangerous Paroxysms whereto it is every day inclinable.

Let Wisdom then be justified of her Children by a quiet submission to whatsoever troubles come upon themselves or the World about them, because Jesus Christ is constant and unmovable in the exercise of his power, The same yesterday, to day, and for ever, in this great Work of preservation, though the course that is taken in the pursuance thereof may seem to our shallow Apprehensions to tend rather to ruine and destruction.

In

Job. 5. 6.

In the next place, what a sure Foundation is this for every true Believer to build his Confidence upon? Jesus Christ bears up the pillars of the World, without whom the whole Creation, and all the Inhabitants thereof would certainly be dissolved. All things have their dependance upon him, yesterday, to day, and for ever. What a blessed estate then is this of a Believer? What an impregnable Fort is he immured in? Nothing can reach him to do him any hurt. For why? Jesus Christ hath him under his Wing, in the secret place of the most High, where no evil thing can finde him out, because his lodging is under the shadow of the Almighty. And as Christ hath the Believer under his care, so he hath all his Enemies too under his power, in so much that without him they cannot move a foot, and if they go beyond their Tether, he hath a Hook for their Nose, and a Bridle for their Lips, to order them according to his pleasure; yea, he upholds his very Enemies. And can we think then that he will bring up Birds to pick out his own Eyes? Or foster Vipers to eat out his own Bowels?

Let then your Confidence, O Believer, be fixed upon this Rock, wherein alone true safety is to be found; rely upon this Providence that will never fail you. As for Creature-supports, they will certainly fail. *Riches or Strength* (the like may we say of all things else in this World) *are not for ever, for they make themselves wings, (if none else will do it for them) and flee away. Neither doth the Crown endure to every Generation.* A very great uncertainty hath alwaies appeared in the most plausible Refuge that the Creature could afford, and he that betakes himself to it shall never be safe: When he thinks to be most secure, even there he shall be liable to the greatest hazard. It was once a notable saying to this purpose of *Augustus Caesar*, *Metuendum est esse sine Custode, sed multo magis a Custode metuendum est*: It is a dangerous thing to be without a Guard, and yet a Guard is the greatest danger. So uncertain is the estate of those people, who trust unto an arm of flesh, and build their Tranquillity upon such a tottering Foundation: It is therefore better to trust in the Lord, for in the Lord *Jehovah* is everlasting strength, his compassions fail not, his faithfulness reacheth unto the Clouds, and his truth endureth to all Generations.

Lastly, This may let us see our own nothingness without Christ in
L
Spiri-

2. Branch

Pf. 75. 3.

Pf. 91. 1.

Es. 37. 29.

Pro. 27. 24.

Pro. 23. 5.

Es. 26. 4.

Lam. 3. 23

Pf. 36. 5.

Pf. 100. 5.

3. Branch

Spiritual things, how poor and weak and meer Ideots and Nullities we are; for if we be not able the least minute of time to hold up our heads in this world, so as to continue our Natural being, without his manutency and conserving power, how shall we without him abide stedfast in the Faith, which is our Spiritual being, and above the sphere of our poor Nature?

And thus have we done with the second part of my second Interpretation of the Text, viz. That Jesus Christ is *ὁ ἀντὶς*, the only He in the great work of Preservation.

I shall only add a word or two of Apology in the closure hereof. I confess this latter Corolary in the Branches of it, may for the most part seem to have a more proper reference to the third Interpretation of the Text that followeth, as being a Consequent that might arise upon the consideration of Christs Immutability towards his Church. Nevertheless I conceive it doth not bear the guilt of an unpardonable Incongruity to insert it in this place. However if it be misliked by any, they may, if they please, in their thoughts transfer it, and make use of it accordingly.

CHAP III.

How the Text is Applicable to Christ in the work of Restauration.

THE third Particular in this second Interpretation of the Text, viz. With a reference unto the Creatures, is this, Jesus Christ is *ὁ ἀντὶς*, in the work of Restauration, the same from first to last, exercising the same Wisdom, Goodness, Power, as in the Creation and Preservation; so in the Restauration of the World, for *he shall restore all things.*

That which the first Adam had and lost by sin, shall be restored again by the second Adam Jesus Christ, because he is immutably the same, not to be diverted from his course, either by Sin or Satan. The Apostle S. Peter (*Act. 3*) tells us of *times of refreshing, and of restitution of all things*, which shall be at the last; yea, and not only he, but

(as

Rev. 21.
5, 6.

Act. 3. 19
21.

(as he saith) *God hath spoken it by the mouth of all his Prophets since the world began*: As much as to say, God is very constant in the Asseveration of this Doctrine, and if God hath spoken it, and spoken it so unmovably without Retraction, first by his Prophets, his holy Prophets, yea all his holy Prophets since the World began, and again asserted, ratified it by his Apostles, what ever men do deem of it, it will be found to be a Truth, built upon a sure Foundation; and therefore we are not to be shy in the profession thereof.

That well known place of the Apostle, *Rom. 8. 21.* runneth with a full strength in a tendency hereunto; *The Creature*, saith he, *shall be delivered from the bondage of Corruption, into the glorious liberty of the Children of God.* That is, as our Reverend Bishop Reynolds renders the sense, Upon the Creatures shall be conferred a Glory, which shall be in the proportion of their Natures a suitable Advancement unto them, as the glory of the Children shall be unto them. And of this Advancement the Apostle in the same place saith, *The Creature is in hope and expectation*; which hope and expectation Christ will not suffer to be frustrated, he being the beginning of the Creation of God, and therefore (*co nomine*) in point of his own honour so engaged unto it, as not to sleight the fervent desire thereof, in any thing that may really tend to its well-being.

Rom. 8. 21.

But before we proceed any further, it will not be out of our way a little to take into consideration, according to our poor measure, that obscure and intricate Scripture in its whole latitude, that we may see from thence, what just cause we have to extoll and magnifie the Lord Jesus Christ in this, as well as in any thing else that hath been spoken in order to the Creatures. The words are these;

For the earnest expectation of the Creature waiteth for the manifestation of the Sons of God. for the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the Creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, for we know that the whole Creation groaneth and travaileth in pain together untill now.

Rom. 8. 19.

20,

21,

22.

Four things are especially to be taken notice of in these words, upon the discussion whereof we may (through Grace) come to discern somewhat of the Minde of the Spirit of God therein. And they are these.

First, The Creature is subject unto Vanity, and under the bondage of Corruption.

L 2

Second-

Secondly, The Creature waiteth and groaneth to be delivered from this Vanity and Bondage.

Thirdly, The time of its Deliverance is, when the Sons of God are manifested.

Fourthly, The manner of the Deliverance, It shall be into the Glorious Liberty of the Children of God.

First, The Creature is subject to Vanity, &c.

The Creature? What's that? Much Controversie there is amongst Writers, who this Creature should be. But it is not my purpose to enter into the many tortuous and oblique Mæanders of that Debate, as to tell you what some conceive of the Angels in order hereunto, Nor what others say of men indefinitely, Others of the Godly only, Others of the Gentile World in opposition to the *Jews*, &c. For in so doing, I should but lead you into doubtful Disputations which the Holy Ghost forbiddeth, *Rom. 14. 1.* and perplex the present Doctrine with more difficulty and obscurity. Better it is to lay down the sense plainly, which I humbly conceive, and that is this.

By the word *κτίς* which is here rendred Creature, and afterwards *V. 22.* translated the Creation, is to be understood *Mundi Machina*, the whole Frame, Engine, and Fabrick of the World, consisting both of Celestial and Elementary Regions, not troubling our selves with any inquiry after those Creatures that have their Being in this Elementary part, Whether they shall be interessed in that glorious Deliverance that is to come, or no, though they be subject unto Vanity, and under the bondage of Corruption, as the place of their Habitation is. And this, I believe, will be the safest way for us to take in this Difficulty, wherein also we shall not leave the Apostle, who is our Guide and Conduct in this Labyrinth, but have his concurrence with us.

This Creature, saith the Apostle, *is subject unto Vanity*, under the Bondage of Corruption: This Creature so beautiful, so excellent, as hath been before described, in the forming whereof the Omnipotent God hath shewn forth his Wisdom, Power, Goodness, is now struggling under a miserable Thralldom; and that which aggravates the Misery, is, that it should be brought into this woful plight, by one who was taken out of its own Bowels, and advanced to the Rule and Dominion over all the rest of her Off-spring round about him; whose folly.

folly as it began this mischief, so it is still laying on more and more load, insomuch that unless the great and wise Creatour interpose his powerful Arm by removing this Tyrant, or altering his Nature, that Work, whereby he sought for ever to Glorifie himself will in time come to nothing.

But let us more particularly observe the great Misery that this poor Creature is involved in.

First, It hath lost a great part of that Beauty and Goodness which the Creatour put upon it in the Beginning, it being by the sin of man much dulled and disabled to Act and Communicate its Virtues, as it did at the first Creation. And though Nature doth not (according to the Vulgar Opinion) meerly through the length of time, as she groweth in years, fall into decay; yet it cannot be denied, but the Primitive vigour of the Creature is much impaired, and that she hath lost much of that Comeliness which was upon her before the Curse came forth from God for Mans Disobedience.

Secondly, There is a necessity lies upon the Creature to do Service unto the Enemies of the Creatour: The Sun must shine not only upon the Good, but also upon the Evil; and the Rain must fall upon the Just, and on the Unjust. The Influences of Heaven make fruitful the Field of the Wicked, as well as the Field of the most Righteous man in the World; the Earth giveth out of her fulness to one as to another, and is forced to receive into her Bowels the Ungodly, as well as the Godly. And this a fore Bondage unto it, that makes it to be still groaning till the time comes, wherein it shall vomit up again the Carcasses of the Reprobate, as a Morsel that it could not well digest.

Thirdly, Whereas the Creature is still proclaiming the Glory of God, being unto Mankind (as it is observed) God's Leiger-book, wherein his marvellous Acts are fairly written, every Species a Line in that Book, and every peculiar Work a Character for Man to read his Maker. And when the curiosity of the Stile, and variety of the Story therein contained, might in reason invite all eyes to run it over, to the end, that the invisible things of God, even his eternal Power and Godhead might be clearly seen by the things that are made, when the Creature, I say, is thus industrious in her kinde to teach man the knowledge of God, must it not needs be a vexation unto her to see him so stupid and indocible that he will not learn?

By Dr.
Henry
King now
Bishop of
Chich.

Fourthly, It is a misery to the Creature that there is through the sin of man such a preposterous inverting of that Order which the Creatour hath in his wisdom established, and such a *Hysteron Proteron* to be found in the Creation, viz. That he whom she gloried in at first to be her Lord and Governour, in regard of those excellent Abilities that were in him for that end, should now so far degenerate as to be in many respects inferiour to brute Beasts. For very clear it is, that divers Beasts surpass man in many Virtues, as the Dove in simplicity, the Ant and the Bee in diligence and industry, the Stork in humanity, the Dog in love and fidelity, the Lamb in meekness, the Lion in magnanimity, the Serpent in wisdom, the Oxe and the Ass in a thankful acknowledgment of benefits, and all of them in sobriety and contentment: But which is worse, as touching Vice, therein Man surpasseth all Beasts, being more treacherous and cruel then a Wolf, craftier then a Fox, prouder then a Peacock, more voluptuous and unthankful then a Hog, and more dangerous then a Viper: Yea, to fill up the measure of his Evils, those pestilent and noxious inclinations, which are alone and particularly in divers Beasts, are oftentimes found to be altogether Concatenated (or at least a great part of them) in one man; for there are many men courteous, proud, cruel, envious, unthankful, and Oppressours all at one time. And this is a sore Evil with which the poor Creature is much grieved, seeing and beholding her Darling who was so Divinely qualified in his first Instalment for that Dominion which was granted unto him, to be now eccentric from his Honour, destitute of Understanding, and to be a Companion, yea to be inferiour to the Beasts that perish.

Fifthly, Add unto this that which is indeed an Addition to the former Misery, and a great aggravation of it; This Creature so excellent in her first appearance, so industrious and indefatigable in promoting the Glory of her Creatour, so tenderly affectionate towards Mankind, as hath been said, yet is put to a most vile Drudgery, being made (though unwillingly) the Instrument of Man's sin, which is in truth, the most sordid kinde of slavery, that it could possibly be exposed unto. Yea, it is never at rest being continually made to dance Attendance after a hard Master: for there is not any sin that can by man be likely produc'd into Act, but the Creature must in some respect or other be serviceable thereunto. *The Sun* (saith the *Psalmist*) *rejoyceth like a Giant to run his Race*: But alas what a check

check is it unto his joy, when he is taken up every hour by the way to be a Guard and Convoy unto sinful men in the pursuance of their ungodly Lusts? The Earth in like manner lieth under this Servitude, for though we hear often of her Childrens Tripudiations and Exultations, the little Hills rejoycing on every side, and the Valleys when they stand thick with Corn, that they do laugh and sing; yet sure we are, she is not without her Trepidations neither, and that because of man's sin, wherein she is also involved whether she will or no. It was once spoken by *Nabal* in a churlish manner against good *David*, but the Earth may speak it out of a just Indignation against a sort of riotous Unthrifts, whom it fosters every day, Shall I take my Bread and my Water and my Flesh, and give it to such a Crew? Alas poor Creature it is indeed sore against thy will, to pour out Drink to fill the Drunkard, to provide Meat to cram the Glutton, to expose thy Territories to the boundless desires of the Ambitious, to empty thy self to yield choice of Pleasures to the Voluptuous: But what remedy? If wretched man will Lord it imperiously, and make thy Service more and more insupportable, through his sin and folly, who can help it? It is an Affliction that is not to be avoided, imposed upon thy shoulders by the just hand of the Almighty God, because of thy Propinquity with him who consented to the Devil in a plain Rebellion against the Majesty of Heaven.

And thus we see some particulars of the Creatures misery, though more might be added, and what Vanity and Bondage it is made subject unto.

Secondly, This Creature notwithstanding is in hope to be delivered, and therefore waiteth and groaneth and travelleth in pain till the time of her Deliverance cometh.

In which words our Apostle useth a certain Figure called *Prosopopeia*, whereby humane Actions and Affections are ascribed unto that Creature to whom they do improperly belong. Which figure we finde often made use of by the Prophets, when they bring in the Clouds clapping their hands, the Hills skipping, the Mountains leaping, the Heavens speaking, the Land mourning &c. Not that any should from thence inferr that these Creatures have either an Articulate Voice to utter, or hands or feet to act really that which is so Rhetorically predicated of them: But that poor man may be affected with the Elegancy of the Spirit of God in Scripture, and observe the excellency

1 Cor. 7. 21

excellency of that Nature which moveth constantly in the Creature to the praise and glory of the Creatour. So the Apostle here writes of the Creature as of a humane person, hoping and expecting and groaning, not as if there were any of these Desires and Groans audibly expressed to the sense and apprehension of man, but only to shew that natural Propensity that is in the Creature to be freed from those evils that lie upon it. For as it is said of a Servant, that if he may be made free he should choose it rather, so doth the Creature also according to the nature thereof, manifest such a kinde of Option, because indeed it can take no pleasure in that Misery and Bondage as hath been before prescribed.

The words of the Apostle, whereby the Creatures desire of deliverance is expressed, are very emphatical; First, he makes mention of the expectation of the Creature, and that not a naked careless supine Oscitancy, but a vehement, greedy, longing, earnest waiting and looking out. The Original word here *ᾠρυγξενονία*, being as *Pererius* calls it, *Verbum Sesquipedale*, a word of an extraordinary Size; It is a double Compound word, viz. of the Preposition *ἀπὸ*, which signifieth of, from, or as far off, and of *ᾠρυξ*, an old word in use among the *Greeks*, put for the Head, and sometimes the whole Face and Countenance, and the Verb *ἀνέω* or *ἀνδω*, or both, which signifie to see, observe, conceive, expect; So that the sense hereof seems to be this, Though the Deliverance that the Creature longeth for, be somewhat as far off, and though it be confin'd to a hard Service, yet doth she *Quasi porrecto capite*, as^c were with a frequent stretching out the head, wait and look for that Relief which in due time shall surely come. And if there were not some eagerness in the Creatures expectation, the Apostle would have made use of another word, viz. *ὑποσπουχία*, which would have been sufficient for that purpose, as it is in other places, *Lks 21. 26. Act. 28. 6. &c.*

Again, the earnest expectation of the Creature waiteth (saith the Apostle) which words joyn'd together carry in them a Pleonasm, saith *Paravi*, adding the more weight, making the expectation the fuller of desire. Furthermore, it groaneth and travelleth in pain, V. 22. In which words is a Metaphor, taken, as it should seem, from Women with Childe, expressing the exceeding sorrow and earnest desire to be delivered.

And now we may with others from hence collect, seeing the Holy Ghost

Ghost useth in this Scripture so many and such significant words, we may be bold to say, that he doth it not in vain; but rather that he would give us thereby to understand that though the Creature waiteth not, nor hopeth as we do, yet that there is in it some certain earnest desire to look for its Restauration. If any man think this strange, let him consider the nature of the Loadstone, we see by experience that if we touch with the same stone the Pin or point of a Dial or Compass, and set the Needle or Compass upon it, it will not rest till it cause it to stand directly North and South; And this is generally observed in all places of the known or habitable World, whether a man be upon the Sea or upon the Land, if on this side the Line, it will forcibly point towards the North, if on the other, towards the South, because the Iron hath contracted the nature of the Loadstone unto it, where with it was touched, and yet hath not the said stone any reason, neither the Point of a Dial or Compass any sense: Now then if this be true (as it is past all contradiction) that the Needle or Compass through the virtue of the Loadstone, is by a certain affection and sympathy so carried, that it stayeth not till it hath attained that Rest which Nature hath appointed it, Shall we think it strange that the Creature here mentioned, though void of Reason (having yet a greater Instinct given it from God) should be carried forward to desire its own Restitution, as the Holy Ghost affirmeth in this place?

The third thing to be considered is the time of its Deliverance, viz. When the Sons of God are manifested, that is, as I humbly conceive, (and let others that have their Conceptions free, give me therefore leave also to conceive) When the holy Angels shall appear in their Glory at the last Day: For they are so called in Scripture by way of excellency, *The Sons of God*, and these Sons of God have their several Offices assigned unto them in order to the Creatures, both in the time of their Misery, and of their Deliverance. They are *Ministring Spirits*, saith the Apostle, *Sent forth to minister for them who shall be heirs of salvation*. And they are *Watchers* too, as they are called, *Dan. 4. 23.* appointed by God to preserve that Order which he hath set in the Creation against the Machinations of Satan, who is still seeking to disturb it. Hence it is conceived that they have the guiding of the Celestial Orbes, and the conservation of the Elements in their due order, temper, and moderation. But very probable it is that God makes use of their Service and Ministry in the establishment and pro-

*Job 1. 6. &
38. 7.
Heb. 1. 14.
Dan. 4. 23.*

*Quid sane
negari non
poteſt. S. S.
Ravanel-
lus.
Dan. 10.
II.*

Eph. 3. 10.
Col. 1. 16.

tection of Kingdoms and Common-wealths in the World ; And therefore, saith *Pasor*, are they called by the Apostle 'Αἱ Ἀρχαί, that is Principalities, *Quod Deus eorum ministerio utatur in Regnorum Gubernatione*, Because of the employment which they have from God in the Government of the Nations. And as these Sons of God have this care of the Creature committed unto them in this time of Servitude and Bondage, so shall they in a most eminent manner be set on work in its Manumission and Deliverance ; For their peculiar Office it will be one day to sever the Wicked from among the Just, and to take away every thing that doth offend, and them that work Iniquity, and to cast them into the Furnace of fire, which shall undoubtedly for ever put an end unto the Creatures misery ; for, *Sublatâ causâ tollitur effectus*, Take away the Cause, and the Effect will follow. But this must not be yet, for indeed it is not meet that the Creature which is but the Servant should go out free, and enjoy a Jubilee, till all the Children of the Family have had their due Service, at least, not so long as any of the Children are in a capacity to know more and more sorrow ; The Creature therefore must wait all the daies of their appointed time, untill their change come. Now the time when this shall be, is here very significantly called the Manifestation or Revelation of these Sons of God, which word of the Apostle is in Travel (as *Rebecca*) with a Twin of Interpretations ; for it may be taken not only in a Passive sense (as some will have it) but also in an Active.

Job. 14. 14.

Ἀγγελῶν
ἑσ.

Consider it first Actively ; These Sons of God, that is, The Angels shall be sent forth by Jesus Christ, and employed in an eminent Work of Revelation four several waies.

First, They shall break open the Chambers of Death, and bring out the naked Bodies of the whole Race of Mankind, that have been there shut up, and laid to sleep from the beginning of the World, not one shall be missing.

Mal. 3. 17.

Secondly, They shall gather all the Saints, which are God's Jewels, together, and leave the Wicked, which are the dross and dregs of the World by themselves, thereby manifesting the one from the other, each side to receive a Sentence from the Righteous Judge according to their Works.

Rom. 2. 5

Thirdly, That Righteous Judgment which shall then pass must also have its manifestation according to the Apostles word, *Rom. 2. 5.*
And

And who but these Sons of God shall be the Messengers and Instruments of Justice at that day ? So saith Jesus Christ himself in the Parable of the Tares, the Reapers, that is, the Angels have their charge given them, not only to gather the Tares together, but to binde them in bundles, to burn them ; and as for the Wheat, they must bring that safely into the Barn.

Mat. 13. 30

Fourthly, and above all, these Sons of God shall be employed in the manifestation of the Son of man, when he comes in his Glory ; for they shall in effect proclaim the Name of the Lord before him unto all the World, as once it was, when he passed before Moses, being in a Cleft of the Rock, *Exod. 34. The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth Generation: A fire shall devour before him, and the Lord shall descend from Heaven, as the Apostle speaketh, with a Shout (a Shout that will make the Earth to quake, and the World to ring) and with the Voice of the Archangel, and with the Trump of God. And what doth this imply, but that these Sons of God shall minister unto Jesus Christ at that day, in the manifestation of his Glory ? The Scripture we know speaketh often of the Manifestation and Revelation of Jesus Christ and his Glory, 1 Cor. 1. 7. 1 Pet. 1. 7. 13. 1 Pet. 4. 13. &c. And though it be most true, that the Lord will then make himself known by the Judgment which he then executeth, and by his appearing in his peculiar Glory ; yet doubtless the innumerable multitude of the Heavenly Hostes that attend upon him at his coming, will also make his Praise glorious, else would not the Wisdom of God have so contrived it, that his Appearance should be also made solemn and formidable by reason of his Attendants that wait upon him. And to this purpose the Apostle speaks expressly, 2 Thes. 1. 7. *The Lord Jesus shall be revealed from Heaven, But how ? With his mighty Angels in flaming fire, or, by his mighty Angels, as the Preposition there μετὰ, doth also signifie**

Ex. 34. 6, 7

Pf. 50. 3.

1 Thes. 4. 16.

2 Thes. 1. 7
So Beza
renders it,
Ath. 14.
27. & 15. 4

And thus we see how these Sons of God shall be Active in the great Work of Manifestation at the last Day. But then secondly, the word Ἀπεκάλυψις is also, as hath been said, to be rendred in a Passive signification, Thus, these Sons of God shall themselves be manifested,

and that in two respects, first of their Nature, secondly of their Number.

First, Their Nature shall be made manifest to the World; for though they have appeared often under several forms, sometimes in the shape of Men, sometimes like unto flaming fire, for the comfort of the Godly, and terrour of the Wicked; yet doth it not clearly appear thereby what they are: Spirits indeed they are, Glorious and Heavenly and Immortal Spirits, created after the Image of God, of marvellous Agility, excellent in Strength, able to do Wonderously, beyond the power of all other Creatures in the World: Yet this and all else that we know of them doth not argue, but that there will be a more perfect knowledge of them at the time of their Manifestation; then shall it appear plainly what Relation they stand in unto God, how they come to have cognizance of things done upon the Earth, how they have been present in the Assemblies of the Saints, and assistant unto them in the solemn duties of Divine Worship and Service; then shall it be known and manifested how and wherein they have been a Guard to the people of God, to keep them in all their waies; and to conclude, then shall they more freely and familiarly converse with men, not keeping themselves at a distance, as he did, who reprov'd *Maneah*, saying, Wherefore enquirest thou after my Name, seeing it is secret? So that a clear manifestation there will be of them in this regard.

Secondly, Their Number or whole Multitude shall then be also manifested, For the Lord Jesus shall come with all his holy Angels, not only with his Legions, *Mat. 26. 53.* but his holy Myriads attending upon him. He will bring out his Hosts by number (saith the Prophet) calling them all by Names, as a General doth his Souldiers on a Training day, not one of them shall fail. Well may it therefore be called, the Manifestation of the Sons of God, when there shall be such a general Appearance of them, The Lord among them as in the Holy Place, *Psal. 68. 17.* Thousand thousands ministring unto him, and ten thousand times ten thousands standing before him.

And thus have I given my sense of this Particular also (which I submit to the examination of the Church) it being I confess somewhat singular, the Place being taken generally (so far as the narrow extent of my poor Reading doth reach) for the manifestation of the believing Saints, of whom indeed the Evangelist speaketh after the like

1 Cor. 11.
10.

Judg. 12.
18.

Mat. 25. 31

Mat. 26. 53
Judg. 5. 14
Es. 40. 26.

Pf. 68. 17.

like manner, 1 John 3.2. (which hath inclined Expositours to give the same Interpretation here) Now, saith he, *are we the Sons of God*, (it should rather be rendred, the Children of God) *and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him, for we shall see him, as he is.*

1 John 3.2

Τέκνα
Θεού.

But, I hope, I may without offence give in my poor Judgment as I have done concerning this Scripture, considering, it is not inconsistent at all with the scope of the Holy Ghost therein, and being guided hereto by some certain Probabilities: First, They are Angels we know, and a great multitude of them, who did at the Birth of Jesus Christ proclaim Peace to the Creature, as well as Good-will towards men ; the Creature therefore may be in expectation of the manifestation of the Angels, that this Promise or Salutation given by them might be made good and perfected. Secondly, It is not without some reason that the Holy Ghost doth use the different terms of Sons and Children in this Scripture, viz. υἱοί, Sons, in the 19 Verse, and τέκνα, Children in the 29 Verse, especially considering that that which is predicated of each, carrieth with it also a great difference too ; for the manifestation of the Sons of God answers the expectation of the Creature: But the Deliverance of the Creature is not there to be terminated, but only by the liberty of the Children of God. Now there seemeth to me to be some probability that the varying of the terms should imply also in this place a varying of persons, viz. The first to be understood of the Angels of God, and the latter of the Saints, the latter word also being comprehensive of the first, and not the first, in a true propriety of speech, of the latter, considering withall what hath been before said, that the Creature must have the Angels employed in working their Deliverance, but not the Saints. Sons being also fitter then Children in the bringing to pass so great a Work, as delivering the Creature out of Bondage is like to be.

More might be added, but this shall suffice for the third Observation from this Scripture, viz. The time of satisfying the Creatures expectation, that is, at the manifestation of the Sons of God.

Fourthly, That which is next offered to our View, is the manner of the Deliverance of the Creature, or to what it shall be reduced at the expiration of its Bondage, it shall be delivered into the Glorious Liberty of the Children of God.

For

Rom. 5. 5.

Rev. 21.
5, 6.

For it is but subjected saith the Apostle, 'Εσ' ἐλπίδι, in hope, or under hope of a happy change to a better Estate; and though this hope deferred maketh the poor Creature to faint, yet the patient abiding thereof shall not perish for ever, For hope maketh not ashamed, especially when it is fixed upon such a sure Foundation, as Gods Eternal Purpose which cannot be disannulled. A Deliverance therefore shall undoubtedly arise unto the Creature, even as there shall be to the Children of God; for as in this corrupt estate, wherein they are involved for the present by the first *Adam*, they are both together fellow-sufferers: so shall they together in their several Capacities be set at liberty, and have their Pristine Excellencies restored, yea, much more enlarged unto them by Jesus Christ, the second *Adam*, who being the *Alpha* and *Omega*, the Beginning and the End of the Creation, the same yesterday, to day, and for ever, is of power sufficient to make all things new.

It is indeed upon the Childrens account that the Creature shall be Interested in that glorious Deliverance, for as the Apostle speaks in another case, *Doth God take care for Oxen?* So may we say, doth God so respect the Creature, that is, the frame of Nature, that he will vouchsafe for its own sake to beautifie it when it is deformed? Or, doth he altogether for our sakes that are his Children? For our sakes no doubt shall this glorious Work be accomplished, that even the Creature it self also may in a free and liberal manner (which is earnestly desired by it) be subservient unto his Glory. And thus we finde the Preposition here 'Εἰς, which is translated *into*, is taken by some as carrying the force of another, viz. Διὰ, that is, *Propter*, which signifieth *for*, so reading the word thus, The Creature shall be delivered from the Bondage of Corruption for the Glorious Liberty of the Children of God, that is, That the Childrens Liberty might by their service be the more Glorious. For as God made the Creature in the beginning for Man, and because of him subjected it likewise unto Vanity, that so it might not even in the daies of Vanity be superior to him for whom it was created: So will he deliver it again for Man's sake, that is, for the Accumulation and Illustration of his childrens Glory; Though I confesse upon the Creature also it self (as it is said before) shall be conferred a Glory, which shall be in the proportion of its Nature a futable Advancement unto it, as the glory of the children shall be unto them.

And

And this I conceive in short to be the sense of the Apostle as to this Particular, whereby we may see clearly that there shall be a Restauration of the Creature, that is, as saith S. Peter, *New Heavens and a new Earth, wherein dwelleth Righteousness.* Which words of new Heavens and new Earth, as they are used in a certain place by the Prophet *Isaiah*, being spiritually understood, are I confess applicable to the state of the Church in the times of the Gospel, under the Kingdom of Christ, when it should be so renewed, that it should seem to be, as 'twere a new World, old things being done away, Types and shadows removed, yea, the whole Service of the former Tabernacle abolished, and all things made new, 2 Cor. 5. 17. So that in this sense this Prophecy is already fulfilled. Nevertheless though the words of the Prophet may be so taken, yet we are not to confine the Spirit of God thereunto, especially when he hath declared his meaning elsewhere to be of a larger extent, as he hath done in this very particular; for the Apostle S. Peter in the forecited place, Commenting upon the Prophet, speaks of the new Heavens and the new Earth, as not so much to be seen in this World, as in that which is to come, his whole Scope in the said Chapter tending thereunto.

2 Pet. 3. 13.

Ef. 65. 17.

2 Cor. 5. 17

Let then the spiritual sense be acknowledged by us, yet that hinders not, but that the other sense (*viz.* That there shall really be new Heavens and a new Earth at the last Day) may be acknowledged also; even as Glory is said to be begun here in those Graces that are shed abroad by the Holy Ghost in the hearts of the Elect, which shall notwithstanding shine forth in its full Splendour in the Kingdom of Glory.

I hear what is objected unto this, *viz.* That in the Day of the Lord, *The Heavens being on fire shall be dissolved, and pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up*, which implies a total Abolition of the Heavens and of the Earth; How then can there be such a Restauration?

Objection.

2 Pet. 3. 10

For answer to this Objection, if a late Writer may be heard, he will tell us, that this place of S. Peter is to be understood of the Destruction of *Judaea*, and not of the end of the World. Which suggestion of his I shall not for my part insist upon, it being an unwarrantable Interpretation, differing not only from the Prophet before, and the Apostle himself after him in the 7th Verse, where he clearly expresseth

presseth his meaning to be of the general Conflagration, as it were, of the Heavens and of the Earth at the Day of Judgment. That which I have to say unto the Objection shall be folded up in a two-fold Reply.

1. *Ans.*

1 *Reg.* 8.

27.

Es. 63. 15.

Heb. 12. 28.

First, We see the Apostle speaks there of Heavens in the Plural Number, (*οἱ Οὐρανοὶ*) as comprehending all Heavens : So that if the place be to be taken in that sense, as that the Heavens and the Earth shall so pass away, as to be no more; then we must conclude also that even the Heaven of the Blessed, which is the Heaven of Heavens, the Habitation of Gods Holiness and Glory, shall be altogether taken away likewise : But that is a Kingdom which cannot be moved, therefore surely it is not so to be understood.

2. *Ans.*

Secondly, Whereas the Apostle speaks of the Dissolution of these inferiour Heavens being on fire, and their passing away with a great noise, of the Elements also melting with fervent heat, and the burning up of the Earth, and the Works that are therein, the meaning is not, as if the substance of these Creatures shall be annihilated and reduced to nothing : but only that their present Form and quality shall be changed : For first the Quintessence of the Heavens is not combustible by any Elementary fire (if the Apostles sense should be taken with a reference to any such kinde of fire) it being a most certain Maxime, *Cœlum à subcœlestibus nihil patitur*, that is, Heaven cannot fall under the power of any thing that is below it self; for being next unto the Angels, the prime Agent in Nature, it cannot possibly be Passive : And if it were subject to any such Consumptive fire, then should that fire, which is a far more ignoble Creature, have a Being in its greatest height and glory, when the Being of the Heavens is under a Decay, which is too great an absurdity to be imagined by any that take pleasure in searching into the great Works of the Almighty : Yea more, considering that the constant Product of such fire is nothing else but Ashes, it will follow that when the Heavens and the Earth are consumed, the Ashes thereof must remain in the presence of God, as if he favoured only the Dust of the Creatures. But doubtless in stead of Ashes, there shall be a glorious Beauty upon the face of Nature at that Day; which beauty even that very fire that shall then visibly flame out, shall also be a means through the mighty working of the most High to bring forth. We will not too curiously search into the nature of that fire, possibly it may be such as that wherein

wherein God appeared unto *Moses* in the Bush, but consumed it not, and connatural with that which took up *Elias* into Heaven, not destroying his body, but changing it into a glorious estate: In both which Apparitions, as in many more, the Ministry of Angels was employed, whom, as the *Psalmist* speaks, God maketh a flaming fire. And therefore when the innumerable multitude of these Angels shall appear at the last Day, waiting upon the Lord Jesus when he comes in his Glory, well may Heaven and Earth be then said to be in a flame, and, as it were, all on fire.

But let the Nature of that fire be as it is, ordered by the Wisdom of the Creatour, far surpassing our shallow Apprehensions, being sparkles of those everlasting Burnings that are in himself: This fire at that day shall put a new Form and Quality upon the Heavens and the Earth; But how? Or what? I say again, we know not, neither is it indeed fit for us to know, while we are in this our present estate. This we know because God hath promised it, there shall be new Heavens and a new Earth, wherein dwelleth Righteousness, that is, it may be such Heavens and such Earth at least as there was in the beginning, wherein *Adam* dwelt when he was in his Innocency. This also we know that the Angels who are this flaming fire, as they are now employed by God in the Ordering, Guiding, and Governing the Heavens and the Earth which now are, so they shall in the end be instrumental in making all things new; for they shall take away every thing that doth offend, and like unto fire separate the Precious from the Vile, which will necessarily bring on a perfect Renovation: and this Renovation is that which will surely be the Dissolution of the former both Heavens and Earth, so as they shall not be remembred, nor come into minde, according to the word of the Prophet. Add unto this the melting of the Elements, which the Apostle also mentioneth, (a plain Metaphorical expression) what doth it imply, but that they shall be brought into a new form, even as Mettal when it is melted, loseth not its substance, but only the scæulency and dross is taken away, and the Mettal transformed into another shape then it had before.

And thus in like manner the Prophet *David*, when he had spoken (*Pf.* 102. 26) of the perishing of the Heavens doth declare what his meaning thereof was in the words immediately following, viz. *All of them shall wax old like a Garment, as a Vesture shalt thou change them*

Ex. 3. 2.

2 Reg. 2.
11.

Es. 65. 17.

Pf. 102.
26.

and they shall be changed. He speaketh not of other Heavens, but the old changed into better: The wrong side of the Vesture is for the present only discernable; but the day shall come when it shall be seen in all its Glory.

Unto this we have the concurrent assent of Expositours both Ancient and Modern, whose words because they are so clear and pregnant in the confirmation hercof, I judge it fit to intersert them at large as I finde them.

Holy Hierom upon Isaiah writes thus, *Extrema illa Cælorum mutatio, erit tantum renovatio, & illorum promotio in meliorem statum*; That is, The change which shall be of the Heavens at the last Day, will be nothing else but their Renovation, and a promotion of them to a better estate. And in his Commentary upon the 102 Psalm, writing on these words, They shall perish and wax old as a Garment, gives his judgment thus, *Cælorum iste interitus, non erit abolitio eorum, sed reformatio & redintegratio*, that perishing of the Heavens shall not be their Abolition, but their Reformation and Redintegration.

So likewise S. Augustine on the same place renders the sense thereof thus, *Peribunt Cæli in fine sæculi, sed non peribunt ut animalia, ita ut esse desinant; sed quia in alium statum transformati, omnibus quæ nunc exercent ministeriis, & functionibus & effectibus carebunt, ut quibus tum nunc erit opus homini factio jam incorruptibili, cujus gratia ministeria illa exercebant Cæli*. The Heavens shall perish in the end of the World, yet not as other Creatures, so as to cease to have any being; but being transformed into another state, they shall not have those Operations, Influences and Effects, which now they have; because Man, for whose sake they were employed in such services, being made incorruptible, hath no need of them.

The aforesaid S. Hierom illustrates his meaning by a similitude, v. g. *Infans cum in Puerum creverit, & puer in juvenem, & juvenis in virum, & vir in senem, nequaquam per singulas ætates homo perit; idem enim est qui prius fuit, sed paulatim immutatur & atati priori videtur periisse, sic etiam & Cæli, &c.* When an infant groweth up to childhood, from childhood to youth, from youth to mans-estate, and from thence to old age, we do not say, in his growth and progress through these several Ages, that he perisheth from what he was essentially; no, he is the same person, which he was at first, but by degrees changed, so as to the preceding Age wherein he was, he may seem

seem to perish. Thus is it with the Heavens, they shall be changed, which change shall be a kinde of perishing, as to their former estate, and a dissolution of that Frame wherein they stood before, but yet nevertheless continue in the same substance still, which they were from the beginning.

Of the same judgment was Gregory surnamed the Great, *Quæri potest*, saith he, &c. It may be demanded seeing the Scripture speaks one while of the eternal duration of the Earth, how it comes to pass that another while it speaks of a general Dissolution: *Hoc tamen facile discutimus*, &c. This, saith he, we can easily discuss and resolve, if we consider how, and after what manner Earth and Heaven shall pass away, and how they shall continue; *Utraque enim hæc per eam quam nunc habent imaginem peribunt, sed per essentiam tamen sine fine subsistent*. They both pass away in respect of their present Form, but their essential Being shall never fail. And again, *Scriptum est*, &c. It is written there shall be new Heavens and a new Earth, *Quæ quidem non alia sunt condenda, sed hæc ipsa renovabuntur*, Not as if other distinct from these shall come in their stead, but even these that are now in being shall be renewed. *Cælum igitur & transibit & erit, quia & ab eâ quam nunc habet specie, per ignem tergitur, & tamen in suâ semper naturâ servatur*; Heaven therefore shall pass away, and yet shall continue, because by fire it is purged from that outward appearance and shape, which it now hath, but in its own proper nature shall stand for ever. *Unde & per Psalmistam dicitur, mutabis eos & mutabuntur, quam quidem ultimam commutationem suam ipsis nunc vicissitudinibus nobis nunciant, quibus nostris usibus indefinenter alternant*, &c. And hence it is said by the Psalmist, Thou shalt change them and they shall be changed; which ultimate change of theirs they do in effect themselves significantly demonstrate unto us by those interchangeable Vicissitudes wherewith they do incessantly vary in order to our use and service: for may we not at every turn of the year behold the Earth through the Winter-frosts dis-robed of all her gorgeous Attire, and when the Spring appears, to flourish in as much beauty as she did before? The Heavens in like manner to be covered every day with the darkness of the Night, and again to be renewed by the daies Brightness. And thus by the continual repair of these obvious Defects, we may take some guess of the future perishing of these things at the last Day, and also of their refreshing again by a Renovation.

Lib. 4.
Dist. 47.

In the next place let *Peter Lombard* be heard, who saith, *Peribit Cælum & Terra, non secundum substantiam, sed secundum speciem, quæ immutabitur*, Heaven and Earth shall perish, not in their substance, but in their outward Form which shall be changed.

Many more of the Ancients might be alledged, who do unanimously consent unto this Opinion. So that, whatever some people may judge of it now, it is no Recent Device, but a Doctrine that hath been received, as a most Genuine Truth in former Ages; yea, and now also in these later times it hath been Asserted by Modern Divines. I shall instance in some few amongst a multitude that give their suffrage hereunto.

Thus *Calvin*, *Hoc unam de mundi elementis notandum est, consumptum iri tantum ut novam qualitatem induant, manente substantiâ*. This one thing is to be noted concerning the Elements of the World, that they shall be consumed only by putting on a new Quality, their substance remaining still the same. And Commenting upon these words of the Apostle, *viz.* The Creature is made subject to Vanity, he thus writeth, *Dubium non est quin vanitatem opponat integra natura, &c.* It is not to be doubted but that *S. Paul* opposeth the present Vanity of the Creature to that perfect Nature which shall appear in it hereafter.

Thus *Polanus*, *Brunt Cœli novi quia renovati, sed novis qualitatibus, non substantiâ*, There shall be new Heavens, because they shall be renewed; but how? Not with a new Substance, but new Qualities.

Thus *Bucanus*, *Pest judicium seu restaurationem omnium rerum sedes & locus beatorum erit non solum in Cœlis, sed etiam in terra*. After the Judgment, or the Restauration of all things, the seat and place of the Blessed shall not only be in the Heavens, but also in the Earth.

Thus *Amesius*, *Ignis purgando & innovando mundo destinatus, non antecedit judicium, sed sequetur*, That fire ordained for the purging and renewing of the World shall not precede the Judgment, but follow it. And again, *Elementa non erunt sublata sed mutata*, The Elements shall not be quite taken away, but changed.

Gomarus after many Arguments that he produceth to this purpose, concludeth, *Mundus non in nihilum, sed in meliorem statum est redigendus*, The World in the end is not to be reduced to nothing, but into a better estate.

H. Grotius in like manner, *Libertatem à vanitate sive interitu accipiet*

capiet tunc unius, cum filiis Dei ad gloriam illam aeternam pervenient. Solent boni patres in honorem filiorum etiam servos eorum ornare. The Creature shall be delivered from Vanity and Destruction, when the Children of God have attained to that Eternal Glory, even as good Fathers are wont for the honour of their Children to put some Ornaments upon their Servants.

Piscator also upon the same place writeth thus, *Cælum & Terra innovabuntur, quum Patet Gloria filiorum Dei*; Heaven and Earth shall then be renewed, when the Glory of Gods Children shall appear. *Ravanelius* likewise a late Writer in his *Bibliotheca Sacra*, saith, *Etiâ Terra quoad substantiam erit Eterna*, Yea the Earth in respect of its substance shall be Eternal.

Rom. 8.

Lastly, To name no more; *Brentius Hom. 53. in Luc.* thus argueth, *Num Cælum & Terra transibunt ita ut nihil eorum omnino maneat? Minime omnium, non transibunt omnino, sed mutabuntur, abjicient vestimentum corruptionis, & induent novam vestem incorruptionis. Futura quidem Cæli ac Terræ mutatio, non autem in totum abolitio*: Shall Heaven and Earth so pass away that nothing of them shall remain? No verily, they shall not altogether pass away, but they shall be changed, they shall cast of the Garment of Corruption, and put on a new Robe of Incorruption. There shall indeed be a change of Heaven and Earth, but not a total Abolition.

I have not here mentioned any of our own Writers (who notwithstanding) many of them Grave, Learned, and Reverend Divines, whose Works praise them in the Gates, do unanimously Assert the same Doctrine.

And thus we see the concurrent Judgment of Writers both old and new inclining this way, *viz.* That it is the *ſignificatio* only, as the Apostle's word is in another place (1 Cor. 7. 31.) and which some construe to this very purpose) The Figure, the Habit, the Form and Fashion of the World that shall hereafter pass away, not the Substance, Nature and Essence of it; for that shall be purified and perpetuated in Glory to all Eternity. And though the Scripture speaks of a Conflagration, Dissolution, and Preterition, which they, who are of a contrary judgment in this Point, do much insist upon; yet since they speak no where of an utter Abolition or Annihilation, we may with safety abide by what we have declared.

But here take this Caution, it behoves us in these matters to be wise

wife according to sobriety, and in all humble modesty to content our selves with this general discovery of the renovation and restauration of the World; for we see the Apostle speaks of it in the general term of the Creature, meaning the frame and fabrick of the World, (as hath been said) consisting of Celestial and Elementary Regions. Now if we should enter too curiously to search what Creatures else of the World shall be restored, what place shall contain them, what actions they shall have, what properties they shall be endued with, wherein they shall be serviceable and useful to the Glorified Saints, &c. If we should, I say, launch out to venturously into this Deep, we shall not have the Cynsure of the word to guide us, and so shall certainly fall upon the flats of our own foolish Imaginations, or run desperately upon the Rocks of most dangerous errors, such as *Cerinthians* and the *Chiliassts* have done. It is enough for us that we have this general discovery made of the Minde of God herein, viz. That the Creature shall be restored and delivered from the bondage of corruption into (or for) the glorious liberty of the Children of God; and that a reparation shall be made by Jesus Christ of that which sin hath so much defaced and disordered.

And now to conclude; Doth not all this evidently speak out, that Christ will not fail in the exercise of his power over the World? But as he began to manifest it in the Creation, and to continue it in the preservation; so he will perfect it in the restauration of all things, declaring himself thereby mightily to be the Son of God, Yesterday, to Day, and the same for ever.

But before we dismiss this Point, Let us as we have done with the former, bring in some few Corolaries to wait upon it; for it is not fit that a doctrine of so noble a sublimity should be without Attendants that may some way be useful for the Church of God.

The first then that appears comes with a rule or a rod to rectify an old error newly revived: For if this truth be admitted, as it must unless wee will shut out the Lord Jesus Christ from a most eminent part of his Glory, that is then an Error to be exploded and repented of, which is very confidently maintained by many in these times concerning that outward Glory, made up of a temporal peace, safety and happiness, with an affluence of all good things, which they have imagined the Saints shall here in this life be Partakers of before

before the end of the World, grounding their opinion upon such Places of Scripture which make mention of this restauration that we have insisted upon. But if this Restauration shall not be till after the general Judgment (as hath been made to appear) I hope such Persons who have been of that erroneous perswasion, will finde cause hereafter to be of another Minde. I will not deny but that upon the downfal of that Man of Sin, the Church may shine forth in a more beauteous lustre in respect of spiritual Glory before the end cometh, then now at this present, can be discerned in her: but whatsoever that may prove, it shall certainly be attended with much trouble from the World, and from the Divil; for the promises that are made to the Church while she is Militant, are accompanied with this Proviso, viz. That *she must look for Persecution*. And therefore to look for a Kingdom of Saints here which shall continue a thousand years free from troubles, is so Vain a thing that methinks without a strong delusion of Satan, it should not enter into the hearts of any that pretend to be acquainted with the Counsels of God in his Word. It is not meet that the Spouse should finde her way through Ease and Pleasure, when her Lord is gone before through much Labour and Sorrow. *The Disciple is not to be above his Master, nor the Servant to be above his Lord: It is enough for the Disciple that he be as his Master, and for the Servant that he bee as his Lord*: If the Master of the House was rejected and despised by Men, yea made a *Man of Sorrows* while he was here upon earth; how much more should the same Lot befall those of his household? It will assuredly be the Glory of the Church, while she is in her warfare to be still in the feild, fighting the Lords battels, and to resemble the Captain of her Salvation who went through Water and Bloud and was made perfect by sufferings. For him, *He ought* (as he said of himself) *to suffer and so to enter into his Glory*: And surely the Church must follow the same way, if ever she will be Glorified with him. Shee shall indeed drink of the same cup with him, and be baptised with the baptism that he is baptised with; but to sit together with him in his Throne of Triumph, this undoubtedly shall not be till all the enemies of them both shall be subdued, nor till his Testimony be given of her constancy and fidelity to him before his Father, and before his Angels, nor till the final sentence be pronounced, which shall be her solemn admission and instalment into her Triumphant Glory.

And

Mar. 10. 30
2 Tim 3. 12

Ef. 53. 3

Luk. 24. 26
2 Tim. 2. 12
Mat. 30. 23

Rev. 19. 9
Ludolphus

And this Order must and shall be held and continued, whatsoever vain Persons do deeme or dream of a preposterous inverting of it, with inconstancy though it be common amongst Men, yet would be very uncomely for the God of order. The Marriage feast that is to be kept betwixt Christ and his Spouse is by the Spirit of God sweetly called a Supper, And why? *Eo quod est ultima refectio*, saith one, because it is the last refreshing, wherein all labour and travel being ended, and care laid aside the Church shall enjoy everlasting quietness. But when is it, that the people of God shall rest from their labours? Surely not till such time as they die in the Lord, *Rev. 14. 13.* And then when all the Guests are meet together, the Lamb and his Bride taking their fills of love each with other, then and not before is every evil removed, all tears wiped away, the righteous Souls of the Elect shall be no more vexed with the wickedness of impure Sodomites, then shall they complain no more of the thorn in the flesh, nor the body of death, nor sing any more that jarring and lugubrious Song, Why art thou cast down O my Soul, and why art thou disquieted within mee? For their Souls at his Supper are satisfied as with marrow and fatness, then shall there be no more wily Serpent to beguile them, no wrangling with temptations, no struggling with flesh and blood, the onely exercise then will be to rejoyce, to triumph, to sing Hallelujah's to the Lamb, who hath invited and brought them to this Supper, which shall be a continual Feast unto them to all Eternity,

Dan. 2. 34.
Rev. 20. 4.
6.

Let then First *Monarchy* Men and *Millenaries* go and learn better to construe the meaning of the Spirit of God in those scriptures, wherein they have hitherto been grossely mistaken: as in that concerning the Stone cut out without hands in the Prophecy of *Daniel*, and that concerning the Thousand years in the Prophecy of the Evangelist; for that Stone is already become not onely the Head of the Corner, but a great Mountain also, and hath filled the whole Earth; and the thousand years, if not already Expired and Superannuated, yet of too narrow Limits to be a Boundary for that Kingdom which shall stand for ever; and the restauration of all things which is to come is not within the compass of their Reckoning, but shall certainly be when time shall be deplumed of all his feathers of years and moneths, &c. and return again into the Womb of Eternity.

The

The Second Refultancy holds out a Mirroir wherein we may see the Excellency of our Creation. Though we be now brought very Low, being in respect of our frailty like unto the Beasts that Perish, yet (*fainus Trees*) we had a Glorious Dominion given us of God over the works of his Hands, as they were in their purest Being, when none of the Works of the Divil were Mingled with them, and as they shall bee again, when they have passed through the Fire, cleansed from all the Dross, which now Hangs upon them; A Dominion to which the Creature was willingly Subject, which was their Glory, and as it will be also hereafter, when it shall delivered from the Bondage of Corruption: A Glory in some respect like unto that which the Saints whom the King of Heaven delighteth to honour, shall enjoy after the general Judgment unto all Eternity; for, so much doth that Restitution which the Apostle mentions imply: A Life (not much Inferiour to the Angels) wherein there was a Familiar Converse with God himself, the Light of God's Countenance shining clearly without the least Eclipse upon Man, and Man beholding (not as in a Glasse, but with open Face) the Glory of God, was (not changed) but stood firm in the Image of God with Joy unspeakable and full of Glory.

Excellent indeed was that Estate, and admirable was that Honour in which our first Parents stood for a time; I will not, nor cannot say how long, but probable it is, that it was longer then it is commonly conceived to be: For besides that the sixth Day is concluded by *Moses* with these words, *And God beheld all that he had made, and loe it was exceeding good, so the Evening and the Morning was the sixth Day.* And besides the variety of things done after their Creation, which required some Tract of time for their performance, Besides these Considerations, I say, which are not to be sleighted, that liberty which God gave unto *Adam*, grounded upon a Command, freely to eat of every Tree in the Garden (excepting only one) was made use of by him, as the words of *Eve* to the *Serpent* do import, before their tampering about the forbidden Fruit: *We may* (saith she) *or we do eat*, as it is commonly read *Vescimur*, of the Fruit of the Trees of the Garden, *but of the Fruit of the Tree which is in the midst of the Garden, we eat not*: And what is the meaning of *We eat*? but this, we are wont to eat, or we have according to God's Command, and his gracious Indulgence and permission, tasted of every Fruit of the Garden besides this. Which being so, I demand how this could be done in that short

Gen. 1. 31.

Gen. 2. 16,
17.

Dr. Twiss.

time of the latter part of that day wherein they were Created ? Surely the tasting of all so soon could hardly be justified from Luxury and waste, of which they were not guilty in that their innocent and sinless estate; and it seems to be very unlikely that they would offer to taste of the Fruit forbidden, until they had tasted of the rest : Then also it might be supposed, they were well prepared for Satan's temptation; for then and not till then, the commendation of the forbidden Fruit, as of a more excellent kinde then any of the rest of which they had formerly eaten, might the better allure them both to touch and taste. The consideration whereof may be a ground for this Conjecture (wherein I have the Concurrence of a late learned Divine) *viz.* That they continued some while after the day of their Creation in that excellent Glory. Which I note the rather, because God's goodness to his Creatures, which he had so beautified with his own Image, should have as large an extent, as possibly can be upon good terms imagined by us : And why we should limit it to a shorter time, then is revealed, I see not ; yea, and the greater was our sin, that after we had some large experience of this great Glory, wherein Divine Goodness had put us, we should through our absurd folly deprive our selves of it.

This for the second Consideration arising from the said Doctrine.

The third brings a Light in her hand to guide us in the first Resurrection, and to shew us the Glory of the second.

First, we are hereby taught to fit and prepare our selves against this time of Restauration, *viz.* By raising up our dull, heavy, and carnal hearts from this present evil World, where they are too apt to lie groveling; and by setting our Affections on things above, and upon this Comfortable time of Refreshing, wherein the Lord Jesus will freely and fully manifest his love and faithfulness unto his beloved people. And indeed seeing that these things shall be dissolved and again restored, What manner of persons ought we to be in all holy Conversation and Godliness ? Scarce any among us, I dare say, but do look for new Heavens, and new Earth, that is, expect Salvation in the Day of the Lord. But can we be so deluded as to think that the old Adam should bring us thither ? A Delusion notwithstanding it is, wherewith multitudes are miserably deceived. But beloved Brethren let it be remembred that the flaming Sword which keeps the Way to the

the Tree of Life, will never suffer any to enter there under such a Conduct. There must dwell nothing but Righteousness, neither shall there in any wise enter into it any thing that defileth, nor whosoever worketh Abomination or maketh a Lye. If therefore we carry our sins along with us, we shall certainly stand without amongst Dogs, and never be admitted.

Rev. 21. 27

Rouze up thy Soul therefore, O poor Sinner, and with Indignation shake off whatsoever it be that may hinder thee from having a part in that Glory that shall be revealed: For be assured the Lord Jesus Christ will never suffer his new Creation to be sullied with the least spot or stain of Uncleanness; He will not have his poor Creature to be ever groaning: and when he hath once freed it, it shall be freed for ever; none but the new Creature shall be the Inhabitant of his new Creation. Let all old things then be done away both in our hearts and in our lives, and let all things become new. I shall conclude this first Branch with that excellent Gloss of Mr. Calvin upon that of the Apostle, 2 Pet. 3. 10. *Non subtiliter designe & procella, & c. Disputare voluit Apostolus, sed tantum inde elicere exhortationem (quam mox attexit) nempe ut eruitamur nos quoque ad vitam novitatem.* The Apostle's design is not subtly to argue about the fire, & c. that shall be at the last Day, but from the consideration of the change that shall then be, to draw forth an Exhortation to persuade men to newness of life. So say I, let us not busie our selves about too curious an inquisition after the manner of that change that shall be made of the Heavens and of the Earth, rather it should be our care according to the advice and warning of the Apostle, that seeing we look for such things as new Heavens and new Earth, to give all diligence that we be found of him, who is the faithful Authour of this Change, in peace without spot and blameless. And thus are we guided by this Doctrine to the first Resurrection.

2 Pet. 3. 14

Secondly it will shew unto us somewhat of the Glory of the second: For according to the Power and Wisdom of the Workman, so is the Work to be expected that cometh out of his hands; if he be able and expert in his Art whatsoever it be, his Work will be answerable. Now it is to be presumed that Jesus Christ who is the Wisdom of God, and the Power of God, will like himself produce a most glorious Work in his Restauration of all things: for herein also he will be the same which he was from the Beginning. What therefore the Pro-

Es 64. 4.

1 Cor. 2. 9.

John 14.
2.

Mat 25. 34

1 John 3. 2

phet spake in a certain place, may very well be applied to this purpose, *Since the beginning of the World* (for in the beginning there was some kinde of resemblance of that Glory which shall be) *Eye hath not seen* (as the Apostle renders it) *nor Ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him.* The Eye of man hath seen much, the Ear perhaps hath heard more, but the Heart conceiveth more then Eye hath seen, or Ear heard; but Eye, Ear and Heart are all too narrow to comprehend or describe the exceeding weight and superlative Greatness of that fulness of Glory. It may suffice that it is of his wise and powerful ordering, who is the same yesterday, to day, and for ever. In the 14 of *S. John*, the Lord speaketh to his Disciples in these words (which have a measure that reacheth unto all Believers) *I go*, saith he, *to prepare a place for you*, a place with himself, that where he is, there also may his people be. Being then, I say, of his preparation, who is the Lord of Glory, and of his Prepossession too, how can it possibly be but exceeding Glorious? Kings do not use to erect Cottages, but set forth their Magnificence in sumptuous Buildings. How stately then shall that place be which is prepared by Jesus Christ the King of Glory? *It was* (as he himself saith elsewhere) *prepared from the foundation of the World*; Yet after some thousands of years, he saith again, *I go to prepare a place for you.* (Once more behold here by the way how Jesus Christ is still ὁ αὐτός, The same) that excellent Work which he made and prepared at first, and which was afterwards lost and forfeited by man's Disobedience, he will now prepare it again for all those that believe in him; for in him there is no variableness, nor ever shall be.

That Preparation therefore that is to be made, will be it seems in part the Reparation of that which was made in the Beginning: In part, I say, for it will not become us to mete out, or to set Bounds to this great Work of Christ by any Topographical Delineations, otherwise then we have the Word to guide us; neither indeed can we positively determine what it shall be: *It doth not yet appear*, saith the Evangelist, *what we our selves shall be*, though for the present we be the Children of God; And what the Glory was of our first Creation, we are not able in this our low estate to finde out, much less do we know what that Glory is which Christ is preparing. But notwithstanding, this is certain (because it is revealed) there shall be
new

new Heavens and a new Earth, wherein dwelleth Righteousness; and where Righteousness dwelleth, there must needs be great Glory: For if Righteousness here, where she is but a Forreiner, and meets with many checks, exalteth a Nation (as *Solomon* tells us) much more will she Adorn and Beautifie the place of her own Habitation, where she shineth without any Eclipse, and where she ruleth without any Disturbance or Resistance whatsoever.

Pro. 14. 34

A most Glorious Provision doubtless it will appear to be, which will also abundantly satisfie. When God was about to bring his people into the Land of Promise, he tells them what was prepared for them, viz. *Great and goodly Cities which they builded not, Houses full of all good things, which they filled not, Wells digged which they digged not, Vineyards and Olive Trees which they planted not*, all should be made ready to their hands against their coming thither; so shall there be a preparation made by Jesus Christ for the Saints in the life that is to come, of all things whatsoever their Souls can desire.

Deut. 6. 10,
11.

And since we have made mention of this Land which the Lord promised to give unto his People, when he brought them up out of *Egypt*, and which is indeed a Symbol of the Eternal Inheritance, let us proceed a little further in this matter, confining our Meditations to a short Parallel between that Land and the Celestial *Canaan*, which shall be given to all that are *Israelites* indeed for their everlasting Possession.

In the third Chapter of *Exodus*, God tells *Moses* that he would bring his People unto a good Land and a large, unto a Land flowing with Milk and Honey, unto the place of the *Canaanites*, and the *Hittites*, and the *Amorites*, and the *Perizzites*, and the *Hivites*, and the *Jebuzites*. Now since that Heaven and Earth, as they are prepared by Jesus Christ, shall be the Receptacle of the Saints hereafter, let us in a short Survey see how they will both answer their Type in the several parts thereof.

Ex 3. 8.

First, for Heaven, It is surely a good Land (to speak of it by way of Allusion, the Holy Ghost in Scripture leadeth us herein, and that in this very Particular, calling Heaven a Country) Good in respect of Vicinity; for where there are good Neighbours, the place is commonly by those that are good the better liked. Now in Heaven there dwells Goodness it self, a good God, and a good Saviour, good Angels, and good Souls, All very Good. As it is therefore a part of the

Heb. 11. 16.

the Torment which the Damned suffer in Hell to be ever in the Company of evil Angels and ugly Devils: so surely is it a great happiness to be ever in the sweet Society of Saints and glorious Angels, nay, of God himself. Good then in respect of good Neighbourhood; good also in respect of the abundance of good things that are there: flowing, I say, not with Milk and Honey, but with Joy unspeakable and full of Glory.

Es. 33. 17.
1 John 3. 2.

There are good things for the Soul, and good things for the Body (which being largely laid open by others, we shall not insist upon them here) There is the Tree of Life, and the Tree of Knowledge of Good, but not of the least Evil whatsoever. How good is it to behold the King in his Beauty, to see God as he is in his Glory? This is the *Ne plus ultra* of the Soul, hitherto she aspires and no further; For in his presence is fulness of joy, and at his right hand are pleasures for evermore. This is the Privilege of that place alone, and therefore surely it is very good; so good, that it is impossible it should be better, and impossible also for us that are so evil, as yet fully to know it. Well was it therefore sung in that Anthem of old, *Quis Chalcedon? Quis facinthus? Norunt illi qui sunt intus*; When once we come to taste of this Goodness, and to drink of the River of these Pleasures, we shall then see that clearly, which now we can see but through a Glass darkly.

Es. 40. 22.

It is also a large Land, so large that no hand but his that stretched it forth can be able to mete it out; though there have been some who have too vainly busied themselves in calculating the Dimensions of it. Some have undertaken to set out the extent of it thus: As the Element of Water is ten times bigger then the Earth, the Air ten times bigger then the Water, the Fire ten times bigger then the Air: So with the like proportion each Heaven bigger then another: And thus do the Grasshoppers of the earth skip beyond their Line, who because they can, as they think, bestride the Molehil of their own Element from whence they were extracted, will presume also to take the length of the span of God's right hand. But away with this Arrogancy, far unbeseeming those that dwell in houses of Clay, rather indeed should our thoughts be swallowed up with astonishment, when we take into our consideration the largeness of the Place; and our affections likewise should be enlarged towards it, remembering what our Saviour calleth it, *His Fathers House*, wherein, as he saith, *there*

John 14. 2

are

are many mansions : Therefore it must needs be very great. We see how it is here in this life, according to the greatness of persons, so commonly are their houses enlarged : Even the rich Fool in the Gospel, when he perceived the world coming in fast upon him, he presently concludes to pull down his Barns, and to build up greater : And when *Nebuchadnezzar* grew to be Great in the earth, Oh how he prides himself in the futableness of his Neast ? *Is not this great Babylon*, saith he, *that I have built for the honour of my Majesty* ? Thus do silly men stand like Cocks crowing upon their Hillocks, applauding themselves in the largeness of their Train and Elbow-room, which they have obtained in the world, answerable forsooth to the height and greatness of their Spirits ; when yet notwithstanding, poor Creatures, they are but walking pieces of earth ; and a small Ell possibly of that ground which they tread upon, will one day be big enough to hold them. Well then if this be the manner of men to have House and Land here agreeable to their little Greatness, how great and large is that place, where the great God himself dwelleth ? And where he will gather his Children together into their Mansions ordained for them ? Surely it is beyond all expression, beyond all admiration. We shall indeed come to see and know it in that day when we walk the Round with Jesus Christ who will certainly then shew unto us all the Glory and Beauty of his House, which yesterday, that is from the beginning, he built and created, and now again in his faithfulness is gone to prepare for us, but till then we must not be too busy in our shallow apprehensions of it.

Thirdly, As it is a good Land and a large, so it is the place of the *Canaanites*, and the *Hittites*, and the *Amorites*, and the *Perizzites*, and the *Hivites*, and the *Jebuzites*, that is, the place of the Angels that sinned, and which kept not their Principality, but left their own habitation, as the Apostle *S. Jude* speaketh, whom God threw down into Hell, delivering them into Chains of darkness to be reserved unto Judgment. I do not, nor dare not say, as some, that one ground of God's election of men unto life was to fill up that place in his Presence, which was made void by casting out the reprobate Angels, and that such a number of elect Saints shall come in their stead, and no more. These are but the froathy Conceits of men of corrupt mindes, who will be wiser then *Daniel*, and no secret must be hidden from them. But this I say, that in this particular also, as well as in the former

Luke 12.
13.

Das. 4. 30.

Jud. v. 6.
πλὴν Ἀγγ-
χλῶν.

2 Pet. 2. 4.

Isa. 28. 3

Deut 7.1.

Amos 2.9.

former, the Parallel holds between the Land of *Canaan*, and the Celestial Inheritance; for as God did plant his own chosen people in that good Land, from whence he drove out the Heathen, that were the Inhabitants thereof, Nations greater and mightier then they: So will he surely bring his Saints into that heavenly Country, which he hath promised to give unto them, from whence those Angels (whose height was like the height of the Cedars in comparifon of fuch a poor shrub as man is) were for their Rebellion driven into perpetual banishment.

Moreover, as Heaven, which God will give unto his people at the last day (being purchased and prepared for them by Jesus Christ) may in some respect be likened unto *Canaan*, fuch as hath been mentioned; fo that new Earth, which is alfo to come, may in like manner be refembled unto it. It is not fafe to fpeak of what we have not feen, nor to make other discoveries concerning this matter, then fuch as the Holy Ghost hath already made. This we may fay, feeing there fhall be a new Earth wherein dwelleth Righteoufnefs, we may affirm it fhall undoubtedly be a good Land: Abounding, I fay not again with Milk and Honey, but with fuch ftore of Delights, as are proper for Glorified Saints, who fhall ftand in no need of any bodily fufenance from the Creature, as they do here in this life. And what a good Land will this be, when there fhall be nothing in it that doth offend, all the Carcaffes of the Reprobate purged out of it, and that Curfe which God laid upon it at the beginning quite taken away.

Pf. 37. 11.

Mat. 5. 5.

It fhall alfo be a large Land, even the whole compafs of the Earth, fhall, at that day to the uttermoft parts of it, be the Saints Inheritance, that promife being then perfectly fulfilled, viz. That *the meek fhall inherit the earth*. That which is now the place of the *Canaanites*, and of the *Hittites*, and of the *Amorites*, &c. That is to fay, of all the Wicked and Unbelievers in the World, fhall be unto the Godly for an everlafting Poffeffion, and that in a more noble and more excellent way, then it is now unto any, whom for the prefent *Mammon* dandles upon his knee, as his moft beloved Darlings.

Nay further, when there fhall be no more Sea, as it is faid, *Rev. 21. 1.* (which place according to the concurrent judgment of fundry Divines, is to be underftood literally, as well as figuratively) That fire (whatfoever it may be) at the Worlds end poffibly drying it quite

quite up, this earthly Inheritance will certainly be then much more enlarged far beyond the narrow extent of what hath been before possessed by the Sons of men. Behold then, O ye Children of men, what a Glory is prepared for you by Jesus Christ at that great Day of Restoration! Glory in Heaven and Glory in Earth, Glory for your Souls and Glory for your Bodies, wherein you will have the advantage of the glorious Angels in a special resemblance of Jesus Christ, whereof they are not capable; for your Bodies though they be vile for the present in regard of their Original, shall then be made like unto Christ's glorious Body; and your Bodies and his also being Originally taken out of the earth, the earth also shall be given you as a measure of Glory above that of the Angels for your Inheritance. Go up now to *Pisgah*, and in a Spiritual Rapture take a view of your Inheritance before you enter into it. An Inheritance glorious and honourable, wherein you shall be Co-heirs with the Lord of Glory; an Inheritance safe and sure, free from all Intrusions and Encroachments of the World, the Works of the Devil being all destroyed, and the Works of the Earth utterly burnt up, that is, all the Oppressions, Pollutions, Snares, Insinuations, Persecutions of wicked men and Devils, which formerly troubled you, come to a perpetual end; an Inheritance *Durante vitâ*, to hold so long as Eternity it self lasteth, where there are many Mansions, common to all those that are accounted worthy to obtain that World; for *Meum & Tuum*, these terms Mine and Thine (which make such a strife in this World) shall not then be once named amongst them, as a Language out of use, and improper for that Country which is a place of Glory. What shall be mine, shall be then Yours that now read what is here written, and what shall be yours, though you be now Princes of the Earth, shall then also be mine, though I be now of a lower degree; for we shall be all of a Society in this Inheritance, Fellow-heirs and Fellow-citizens together, and of the Household of God, united according to a most perfect Pattern by an indissoluble Bond, even as the Father is in the Son, and the Son in the Father, yea more united together in them, as our Center, wherein all the Lines of our Union and Fellowship do meet, for so much doth the same Text witness unto us.

What shall we then say to these things? If Heaven and Earth with all that is therein desirable will satisfy us, we shall be fully and perfectly happy. And now let us admire and adore the Lord for

Phil. 3. 21.

1 John 3. 8
2 Pet. 3.
10.

John 17.
21.

this his constant and unchangeable Goodness, and for his wonderful Works, which he hath done from the Beginning, and will also do to the Worlds end, even unto all Eternity, for the Children of men: Certainly who so is wise amongst us will observe these things, and ponder this Superlative exceeding weight of Glory that is prepared for them; which whosoever doth with a quiet and holy dependance upon God for it, they shall understand more of the loving kindnesses of the Lord, far surpassing that which is here but poorly and with a narrow and straitned Spirit revealed unto them.

But as for the Fools of the Earth that will not leave their folly, but most unthankfully (like the people of old who despised that good and pleasant Land, that Land of Desires, *Psalm 106. 24.*) will suffer themselves to be bewitched with this present evil World, and putting away from them their own Mercies, choose Death rather than Life, they shall most assuredly reap the fruit of their own Option in the latter end, unless they will learn betimes to be wiser, and make a better choice. For what else can be expected, when Christ hath prepared so Glorious an Inheritance for men, in whom he professeth to have a peculiar Interest, and they shall lightly regard it? And when there is a fire, an everlasting fire, prepared for the Devil and his Angels, whom his Soul abhorreth, and men shall wilfully plunge themselves into it? O foolish people and unwise who hath deluded you? A wretched Covetousness you will undoubtedly finde it to be in the end, to be intruders upon the Devil; a woful ambition to be Usurpers upon Damnation; and a folly not to be parallel'd unless it be by the reprobate Angels, to leave your own Habitation so Gloriously repaired for you by Jesus Christ (who not only Created you but Bought you at a dear Rate) everlastingly to dwell in. Surely it were much better for you to stand your ground, and to preserve your Interest with all your strength, preparing your selves against the time, when an entrance shall be ministred unto you abundantly into that everlasting Kingdom, *waiting for the Adoption, a Glory above the Creatures expectation, viz. The redemption of our body*, when Body and Soul shall be reunited again, and all things shall be ours in their perfectest Beauty, purged thoroughly from that dross and corruption which now sticks upon them.

This, I say, should be our chiefest Ambition next unto God's Glory; and if we were wise, would be our utmost endeavour: for then shall

Pf. 106. 24

John 1. 11

Mal. 25.
41.

Rom. 8. 23.

shall we be with Christ which is best of all, then shall we experimentally finde the blessed effects of his immutable love towards us unto all eternity, then shall the Creature yield unto us not a groaning Subjection, but a willing and a cheerful Subjection, rejoycing that it hath somewhat in it that shall conduce to the advancement of our Glory. O let the consideration hereof work in us a holy Indifferency towards the things of this present life. What though some be poor and of low account in the eyes of the world? yet let not the hearts of such be troubled at it; for our Lord when he comes if he finde them doing his will, will make them as well as others who abound in wealth, Rulers over all that he hath. *If Riches encrease, let us not set our hearts upon them*: Or if they decrease and take to themselves wings and flie away, let us not be guilty of such folly, as to let our hearts flie after them: but as *Fabritius the Roman* (a late learned and laborious Bishop made the Comparison) told King *Pyrrhus*, who one day tempted him with Gold, and another day terrified him with an Elephant which he had never seen before, Yesterday I was not moved with thy Money, nor to day with thy Beast: So whether we be tempted with gain, or terrified with the loss of these worldly Commodities, we do not trouble our selves either way, *Knowing that we have in Heaven a more enduring substance*, Heb 10. 34.

And thus have we done with the second Interpretation of our Text, viz. That Jesus Christ is *ὁ ἀντίς*, the same in reference to the whole Creation.

*Pf. 62. 10.
Pro. 23. 5.*

*Bishop
King upon
Jonas.*

*Plutarchus
in vita
Pyrrhi.
Utinur
mundo
fruinur
Deo. Ang.*



The Third Interpretation of the TEXT is this :

*Jesus Christ is the same yesterday, to day, and for ever ,
With a more especial Respect unto his
Peculiar People.*

Adsis O JESU.

Jesus Christ is the same unto his Church from first to last, that is, from the first man that was created, to the last that shall be born in this World ; or , from the first Evangelical Promise given in Paradise, viz, *The Seed of the Woman shall break the Serpents head*, unto the last Sentence that shall be pronounced at the great Day, viz. *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* The same King, and the same Priest, and the same Prophet of his Church throughout all Ages, the same in his Power over them , the same in his Satisfaction and Intercession for them, the same in his Doctrine unto them: *Semper idem*, alwaies the same.

And now that we may understand more fully the Sense of the Holy Ghost in this excellent Scripture, according to this Third Interpretation

Gen. 3. 15.

*Mat. 25.
34.*

tion of it, let us consider distinctly the several Courses or Periods of Time here specified, viz. $\chi\theta\acute{\iota}$ s, $\Sigma\eta\mu\epsilon\rho\omega$, $\kappa\acute{\iota}$ $\epsilon\acute{\iota}$ s $\tau\acute{o}$ s $\alpha\iota\omega\nu\alpha$ s, that is, *Yesterday, to Day, and for ever*. And in them all observe the immutability of the Lord Jesus Christ towards his Church from Generation to Generation.

By $\chi\theta\acute{\iota}$ s, that is, *Yesterday*, must according to this sense be meant all the time of the Old Testament.

By $\Sigma\eta\mu\epsilon\rho\omega$, that is, *To day*, is understood the time of the New Testament.

By $\epsilon\acute{\iota}$ s $\tau\acute{o}$ s $\alpha\iota\omega\nu\alpha$ s, *for ever*, the continuance of that time unto the end, and that Eternity in order to the fruit and benefit of Christ's Immutability towards his Church, when Time shall be no more.

CHAP I.

Of Yesterday, and the Benefit that the Church enjoyed by Christ's Oeconomy therein.

TO begin then with Yesterday, which, as it is said, must in this sense which we are now upon, be taken for all the time of the Old Testament, that is, from the Minority of the Church in her first springing, unto her maturity in that fulness of Time when Christ came into the World: In which long Tract of time notwithstanding he was the same in the Exercise of his Mediatory Office towards his selected People, which he is to Day in the time of the Gospel, when he was made Flesh, and visibly appeared among us.

Two things are here to be considered by us;

1. The Denomination of the Time, $\chi\theta\acute{\iota}$ s, Yesterday.
2. What is predicated of that time, viz. Christ, δ $\alpha\upsilon\tau\acute{o}$ s.

The only He, or the same Yesterday.

Both which will afford unto us their several Instructions. From the first we may learn that which will be of some use for us to know, and that is this.

The

The Time of the Old Testament with the Legal Ordinances attending upon it, is a Day that is set and expired, being Yesterday; and therefore not to be brought into our account, neither are we to walk in the light of it.

I say not, that the Old Testament it self, *Quoad scripturam vel spiritualem veritatem*, as it is a part of God's Revealed Will unto his Church, is now at this time quite out of date; for even Jesus Christ who is the Sun that shineth gloriously in this our Day, was the Doctrine of the Prophets, as well as of the Apostles: and he commandeth us in the New Testament to enquire of him in the Old, *Search the Scriptures*; that is, enquire into *Moses* and the Prophets, They are they that testifie of me: But *Quoad dispensationis modum, &c.* The Manifestations of God's Presence with his People are not now after the same manner, as in the time of old, and the outward form of his Worship which he hath prescribed is not the same with us, as it was with the Fathers: yet nevertheless this doth no more impeach the Immutability of the Mediator by whom the change is made, then a Covenant written and expressed more plainly with a distinct form of words from what it had before, doth put an imputation of Inconstancy upon him that granted it. Of which more shall be said hereafter.

The Scripture is very clear for the confirmation of the proposed Doctrine. Even Yesterday was the setting of that Day foretold, for *Daniel* prophesied of the putting out of the Light thereof (*Dan. 9. 27.*) viz. of the cessation of the old Sacrifices: and *Jeremy* foretellet of a new Covenant, *Jer. 31. 31 &c.* and *Malachy* of a new Oblation; and the *Jews* themselves acknowledge (according to these Prophecies) that when *Messiah* shall come, he shall turn their Day into Night, and change their Laws. Answerable hereto is that of our Saviour, *Luke 16. The Law and the Prophets were until John*, which *John* was indeed the true *Janus*, who saw both daies, the Concluder of the former, and the Beginner of the latter. There will be no great need to insist much upon the proof hereof; the Epistle to the *Galatians* is in a manner wholly spent upon this Argument: let us single out some places wherein the Apostle giveth very pregnant testimonies concerning this matter.

We (saith he, *Gal. 4. 3*) *when we were children*, that is, before we had that true manly knowledge and wisdom, whereto we have now in the fulness of Time attained, *were in bondage under the elements of the world.* Carnal Ordinances which were the Abecedarian Rudiments

John 5.

39.

Luke 16.

29.

Dan. 9. 27.

Jer. 31. 31.

Mal. 1. 11.

Luke 16.

16.

Gal. 4. 3.

Heb. 9. 10.

ments of the Pædagoꝑy of the Law, were the Light of that Day; but these Elements are now utterly destitute of their former Influence, Luster, and Vigour, being become but weak and beggarly, *Gal. 4. 9.* of so mean account are they now, even in the judgment of him, who faith of himself, When he was a childe, he spake as a childe, making his boast of them, verily thinking with himself that he ought to do many things according to those Rudiments; but when he became a man, he put away all those childish things. True it is, they had as one faith well, been Elements in their time, and God had used them as the first Letters of the Book to schole his People with; but their Office was ended, that fulness of Time which brought Christ into the World, and that fulness of Knowledge and Grace which Christ brought with him, was their Diminution. The Light which they gave though Glorious in that Day, is by reason of a more excellent Brightness that now shineth, quite extinct and of no value; even as the poor light of a Candle is of no use, when the Sun appeareth in his full strength.

Again, the same Apostle tells us in the same Epistle, *Gal. 3. 23. 5. 18.* and so also *Rom. 6. 14.* that *we are not under the Law*: And what is the priviledge that we have hereby? Surely very great, for we are not only not under the Curse of the Law, but not under the guidance and conduct of the Law, as it was in the hand of *Moses*. He indeed gave the Law, that is, the Letter of it, and that was all the light that he could give, and the Veil upon his face did then shadow out the Veil upon the peoples hearts, which was not taken away in the reading of the Old Testament; but the Ministry of the New Testament is not the Ministry of the Letter, but of the Spirit; and the Veil which was of old under the Law in the reading of the Old Testament, is now under the Gospel done away by Christ. So that I say again, we are not under the Law in the Letter of it, as they of old were, neither can the Veil of *Moses* hinder us as it did the people formerly.

As here, so likewise in other places of Scripture doth the Apostle bear witness to this truth, *v. g. Col. 2. 14.* *Christ hath blotted out the Hand-writing or Obligation of Ordinances*; whereby is principally understood the Law of Ceremonies, which was an A& of Yesterday: Or, Christ hath by his Doctrines, that is, new Statutes of the Gospel, blotted out the Hand-writing, *viz.* of the Law which was against us; (for so the words, *Ἐξαλείψας τὸ γράβ' ἡμῶν* *χειρὶς γραφῶν τοῖς δόγμασι,*

may

Gal. 4. 9.

1 Cor. 13. 11.

Gal. 3. 23.
Gal. 5. 18.
Rom. 6. 14.

John 1. 17

2 Cor. 3.
14.
2 Cor. 3. 6.

Col. 2. 14.
* Or De-
crees.
Deleto quod
adversum
nos erat
Chirogra-
pho Doctr-
inis.

may be rendred without the least perverting of the Apostles sense) Let it be construed either way, it plainly demonstrates that the Obligation which was of Yesterday in the time of the Old Testament in full force and virtue, is now utterly cancelled, made void, and of none effect. And least some might cast out a scruple, that though it be blotted, yet still it may be legible, the Apostle further saith, He hath taken it out of the way; yea, and that it may not be suspected that it should be afterwards brought to light again, it is added for the removal of all fears and jealousies whatsoever, that he nailed it, for our greater security, to his Cross, that is, to die with him, and so rent it in pieces.

Col. 2. 17.

Luke 10.
24.

Heb. 9. 10

Again, Col. 2. 17. having spoken of certain Customs and Rites, proper to the Time of the Old Testament, he saith of them, *They were but. Σκιά, a shadow of things to come*: And what things were those? *Such things as many Prophets and Kings have desired to see, but could not.* A Complication of all which glorious things, the Apostle there ascribeth unto Christ, calling him, *the Body*, which when it is come, there is no more use at all of the shadow, but it must give room there to, and vanish away. Types are to endure but *till the time of Redemptions*, Heb. 9. 10. that is, the Evangelical Jubilee, which sets all in their due Order and Station.

Lastly, To insist upon no more, in Heb. 1. 1, 2. there is set down a plain difference between *Then* and *Now*; observe, *God who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last daies spoken unto us by his Son.* To them at sundry times, Πολυμερῶς, by many parts, as the word importeth, now a part of his will, and then a part, the Lord was then in the way only of revealing his Mind to his Church, letting forth Light by little and little, till the Sun of Righteousness Jesus Christ arose, he had not told his whole Will. And so Πολυτρόπως, in divers manners and troops, not revealing his Will after one manner, but sometimes by a lively Voice, sometimes by Visions, sometimes by Dreams, by Inspiration, by Urim and Thummim, by Signs from Heaven, by Types and Ceremonial shadows, &c. One while making known his Grace under the Promise of the Seed of the Woman, breaking the Serpents head (which in all likelyhood was the constant Doctrine that the Patriarchs those Preachers of Righteousness in the first Age of the World insisted upon; So Luther speaking of Enoch, saith, *Summā fiduciā prae aliis Patriarchis Satana & Cainitarum ecclesia se opposuit, confutendo semen mulieris*

mulieris & pradicando de conterendo capite Serpentis.) Another while entituling himself, *The Lord God of Shem*, who first of all Men upon Earth had God entailed unto him in a special reserved sort of peculiar Appropriation : and *Noah* prophecies concerning him, that *God should dwell in his Tent*, that is, that his presence should peculiarly be confin'd to him and his Linage. Afterwards, *Ex. 3. 15 The God of Abraham, Isaac, and Jacob*, professing that this should be his Name for ever, and his Memorial to all Generations, that is, till the time of Regeneration should come, spoken of *Mat. 19. 28*. Thus diversly did the Light of that Day break out and shine forth : which various Light is now vanished, and another more firm and steddý, more resplendent and glorious, displaies his Beams over our Horizon : for in these last daies God hath spoken unto us by his Son, and that not in part, but this Messenger of the Covenant hath made known the whole Counsel of God ; nor obscurely, for with open face we may behold as in a Mirroir, the Glory of the Lord, and the light of the knowledge of the Glory of God shineth now clearly to us in the face of Jesus Christ. Now the kindness and love of God towards man hath appeared more plentifully, more clearly then ever before, being now discovered unto the Church under the Title of the God and Father of our Lord Jesus Christ, in whom he hath opened all the Treasures of his bounty, in whom his Name is more magnified, and his Grace more exalted, then Yesterday, in all the Ages that were from the beginning. From all which it appeareth, that the time of the Old Testament with the whole Order and Institute of it, is a Day that is past, being Yesterday, and therefore not to be recalled.

Which being so, this serveth then for the conviction of all those who in this Day will be still groping after the obscure Light of Yesterday.

The first sort that come under this Censure, are the *Jews*, who are still of Yesterday, and will know nothing of the Light of this present Day. Poor people, what wait you for ? Let me speak unto you in the words of truth and soberness ; Your Fathers of old did well to take heed unto that sure Word of Prophecy (given unto them by the holy Spirit of God) as unto a Light that shined in a dark place, whereby they did foresee and acknowledge the expiration of their Day, even in the same manner, as it hath already come to pass, and did discern afar off this present Day which the Lord hath made,

Q

Rejoy-

Gen. 9. 26,
27.

So Musculus.

Meo judicio simplicius est ut intelligamus loqui
Noc de
Deo, qui fuerit habiturus in
Tabernaculo Shem,
i. e. Omnia illius & posteris quoque benedicturus & in omnibus illi adfuturus,
&c.

Ita etiam Mercer.

Ex. 3. 15.

Mat. 19. 28

John 15.

15.

2 Cor. 3.

18.

2 Cor. 4. 6.

Rejoycing in it: Oh that you would now also in this Day, when the Sun of Righteousness hath gotten up into the Meridian of his full Strength, take Counsel of the same Word too! possibly your eyes may then be opened, so as you may plainly perceive the Change that hath been wrought, how the great God (who hath the Times and Seasons in his own Power) hath concluded the Light of Yesterday, not onely in Demolishing your Temple, and Depriving you of all your Glory, but in the full Accomplishment of all whatsoever was written in that Word concerning the Messiah, who is the Light of this our Day.

If you have not Faith to believe this, let the faith of the Gentiles convince you of your Unbelief: Is it not a clear demonstration without all controversy, seeing Light is sprung up to the Gentiles who sat in Darkness, that the former Light is vanished, and utterly destitute of its Brightness? I speak not of a few Profelytes that might be gathered unto you from among the Nations; but that whole Nations and Kingdoms should so Unanimously joyn together to believe in the God of *Abraham, Isaac and Jacob*, and with one voice to cry out, as they did of old, *Jehovah is the God, Jehovah is the God*. What can it argue, but that God hath taken them into Covenant with himself, even as he hath done you? Time was indeed when you were his peculiar People, and there was no Nation how great soever, that had the true God so nigh unto them, as you had, in all things that you called upon him for, Hee made known his Word unto Jacob, his statutes and his judgments unto Israel, He did not deal so with any Nation, and as for his judgments we did not know them. But now every Nation that worketh righteousness and feareth God, is accepted of him, now may we make our boast of *Abraham* as well as you, if we walk in the steps of the Faith of our Father *Abraham*; for we finde it by experience to our Comfort, that God hath made him according to his Promise, the Father of many Nations. God doth not now limit his Presence to an Ark, as he did before; but as it was Prophecyed by *Malachi*, from the rising of the Sun even to the going down of the same, his Name is great among the Gentiles and in every place (for no place is now Unclean) Incense is offered unto his Name, and a pure offering, for the Lord of Hostes had said it, (and his Word must stand) that his Name should be great among the Heathen.

Yea and the Prophet *Esaiah* likewise telleth us *Es. 11. 10.* that

in

I. Reg. 8.
39.

Deut. 4. 7
Pf 147. 19
20.

Gen. 17. 5

Mal. 1. 11

In that day (that is, another Day distinct from that wherein the Prophet lived) there shall be a root of Jesse, that is, a sprig sprouting out , and springing up from Jesse, as from a Root which shall stand up for an Ensign of the people, To it shall the Gentiles seek, that is, repair and flock together, as to their Sanctuary and Refuge, wherein they shall trust.

Now what have we Gentiles to do with Jesse, were it not for Jesus ? this Root should for ever have lain hid in the Earth, and we should have joyned with those, who once said, Look to thine own House David, were it not for the Son of David, in whom we trust. Alas alas your continued Contempt of us Gentiles was no prevailing Inducement to us, to take your God to be our God ; we were as willing to keep our Distance in those times of our Ignorance, as you yourselves could possibly desire we should ; but such hath been the exceeding goodness of your God and our God, as to make himself known unto us in this our day, as clearly and fully (to say no more) as he did unto your Fathers Yesterday : and as he was pleased to make a Promise, that the time should come, when this root of Jesse should shoot forth a Branch, whose name should be called the Lord our righteousness, whom he would give to be a Covenant to the people, and a light to the Gentiles, and that in him should the Gentiles trust ; so hath he made good his word unto us, blessed be his Name, unto us, I say, who were a foolish people, a people that did neither understand, nor seek after him, He hath brought us into the bond of the Covenant, avouching us to be his People, and we have avouched him to be our God, yea and He shall be our God for ever and ever, and we will have no other God besides him.

*Es. 11. 1
Jer. 23. 5*

Es. 42. 6

If then there be such a blessed Change in us, must there not bee a Change in the divine dispensation of Grace ? if we own your God for our God, Is it not clear that there hath a Light appeared which was not of Yesterday ? And whence comes it, that we who were sometimes Darkness are now Light in the Lord ? surely flesh and bloud hath not revealed it unto us, but we have received it by the hand of that true Light which lighteth every man that cometh into the World, A Light that lightens the Gentiles, as saith your Prophets, and which alone must be the glory of Israel

Now therefore O yee Jews, I beseech you, be as we are; for in the knowledg of the true God, according to the Scriptures, we are as

You are. You have not injured us at all, rather your Fall hath been to our advantage; neither will our Breaches be made up among ourselves, but by your conjunction with us. O consider it is the purpose and decree of the Almighty to make you instrumental in bringing to pass his great Work, which is the perfecting of his Church in these latter dayes; for as your Fathers were not to be perfect without us, so neither shall we be perfect without you: Behold *this is that will make you as a Crown of Glory in the hand of the Lord, and as a royal Diadem in the hand of your God*; which when it is come to pass (as it will surely come) Oh how shall we flock together unto you, and hang upon you, *Ten of us taking hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you*: Since therefore this honour is reserved for you, What? will you be still groping in the Dark? will you be ever poring upon Yesterday? shall the Day be almost spent, before your Eyes be opened to see the Light that now shineth, and the Glory that waiteth for you? And if ever through the good Providence of God this paper may come to your perusal, O let the good hand of God go along with it to rouse and quicken you. This is not spoken to you with Disdain, but with a hearty desire of your Restauration; nor with any contempt or abhorrency: at the appellation of Jew, but with Pity. For though the Name and Title of your Nation carrieth with it a reproach among us Gentiles, because you Crucified the Lord of Glory; yet we know it hath been a Title of the greatest dignity and honour upon earth, and shall be so again, unless (as it is said by the Prophet) *you be called by a new name, which the mouth of the Lord shall name*. Yea so far is any shadow of scorn from this address unto you, that I do here in the behalf of all the Churches that profess the Faith of Christ crucified, declare unto you, that upon your return unto that great Messiah, whom you have hitherto rejected, and besides whom it is in vain to seek for any other, we will yeild unto you that Preheminence which is your due: for though we were in Christ before you, yet we must ever acknowledg you to be the First born, the excellency of dignity, and the excellency of power: and as we have been first, so we shall be contented (according to the order and appointment that is given us) to be Last; and as you have been the Last, so shall it be your lot and honour to be First again. In the mean time we must confess that we poor Novices are grown up to be a wanton Generation

Esf. 62.3

Zech. 8.23

Esf. 62.2

tion, quarelling and wrangling one with another oftentimes about trifles (God knoweth) to the blemishing of our holy Profession among those that are without, and greiving of that good Spirit of the Lord that dwelleth in us and among us. All which would undoubtedly be remedied, if we had your Brotherly assistance to make us Wiser.

We know well what honourable Priviledges God hath of his abundant love graunted unto you. Our great Apostle Saint Paul an Hebrew of the Hebrews (who as you have heard was at first a bloudy Persecutour of the Disciples of the Lord Jesus, yet afterwards even in the heat of his Fury was miraculously converted to the Faith which he before sought to destroy) even he in his Epistles hath set us an Example to give you the Preheminence, speaking in this manner, once and again, *the Jew first, and also the Gentile*, *the Jew first, and also the Gentile*; he hath also given us a Synopsis of your Prerogatives which we with gladness of heart are willing to look upon.

He hath told us that *you are Israelites* the noblest Generation in the World, a People that were wont to prevail like Princes with God himself, even as Jacob your Father did, whom therefore God was pleased to honour with the name of *Israel*, which name was also by a special indulgence from God devolved upon you as the greatest blessing: *To you pertained the Adoption*, being the First born *Exod. 4. 22* upon whom the name of the Lord was called, when we poor Strangers were not under his rule and governance, neither were then called by his name *Es. 63. 19. You had the Glory*, the Ark of the Covenant of your God, the Symbol of his glorious presence in the midst of you: You had the Covenants even those Tables written by the Finger of God: *To you was the Law given* by the disposition of Angels, that is, the Oracles of God both Moral and Judicial: *The service of God* was committed unto you, which consisted in a Holy Typical use of Divine Rites and Sacrifices prescribed in the Ceremonial Law: *The Promises also were yours*, both Legal and Evangelical, of this life and that which is to come: *You are the Posterity of Abraham* the friend of God, and of *Isaac and Jacob*, Heires with him of the same Promise and Grace: And in fine, as the Complement of all the rest, *From among you was the Messiah to come*. And in the fulness of time did come the Incarnate Son of God, taking his flesh of you, that he might (though he be God blessed for ever) be the Mediatour between God and Man, yea suffer Death for you, and us likewise that believe in him.

Rom. 9. 4.
5.

All this we willingly yeild unto you : nay more, we will be confident of your Restauration, because the Lord hath said it, and he will not Repent; concerning which we shall God willing speak more largely hereafter in the following parts of this Treatise, because our Text, which is the ground of the whole Matter, hath a special respect unto you above all others.

*Ef. 2. 3, 4,
5.*

Come then in the name of God, let us joyn together, and go up to the Mountain of the Lord, to the House of the God of Jacob, He will teach us his ways, and we will walk as Brethren in his Paths; for out of Sion shall go forth the Law, and the Word of the Lord from *Jerusalem*, He shall judg among the Nations, and shall rebuke many People, They shall beat their Swords into Plow-sheares, and their Spears into Pruning-hookes, Nation shall not lift up Sword against Nation, neither shall they learn War any more. O House of Jacob come yee, and let us walk in the light of the Lord.

*Zech. 12.
10.*

But as for those wretched Apostata's, who were once inlightned, but now turn their Backs upon this Light, denying the Lord that bought them, and so Crucifie to themselves the Son of God afresh, and put him to an open Shame, pretending to joyn themselves to you in walking in the Light of Yesterday, Wo unto them, it had been good for them, they had never been born, and I doubt not. but when you shall come to look upon him whom you have Peirced, and to Mourn for him (according to the Prophecy of *Zechariah*) as one mourneth for his onely Son, that you your selves will abhor them, as a People most accursed, and so I leave them.

Another sort that grope after the Light of Yesterday, are those that seek to be justified by the Works of the Law; who do but lose themselves in the Dark, and shall never be able thereby to see the Light of Life. True it is, the Law was once such a Light which, if it had been exactly followed, would have been a sure Conduct into the Presence of God, but being not observed, as it ought to have been, it seemed good to the Father of Lights to remove it, so as that it is now totally and finally Eclipsed in respect of any Influence in that Point of Justification, which was the glory of it in the Beginning. And whosoever they be that will now pretend to walk in the Light of it, so as to be justified thereby in the Sight of God, they shall most assuredly finde it to be a dreadful Blazing Comet that portends nothing, but inevitable

table Ruine and Destruction unto them. And yet alas how inconsiderate are many People in fixing their Confidence hereupon? Though they cannot but know that *Do this and live* was the Voice of God Yesterday, But *Live and do this*, is the Command of the Lord to Day; so expressly contrary is the Light that now is (in the manifestations of it) to that which was formerly: yet such is the Cross-grain'd perverseness indeed of us all by nature, whereby we are wont *ruere in vetitum*, that we are apt still to thwart God in his Dispensations towards us; And because we mist of the Tree of Life, by not doing that at first which God commanded, therefore being led on by that Appetite which is still in us by Nature after that first Estate, wherein we were Created, we do, contrary to Gods express Inhibition, foolishly Endeavour by our own Righteousness to recover it again wherein (as hath been said) we loose our selves utterly, God having now propounded another way to Life.

But it may be Objected, was not the Law given since upon Mount Sinai? and if we must not be justified by the works of the Law, wherefore was it revived?

I Answer with the Apostle *Gal. 3. 19. the Law was added because of Transgressions*, that is, not onely for the restraining of them (as it is commonly conceived) though that be a chief end of giving the Law, but because Transgressions so much abounded in the World, when the grace of God had so much appeared. In which regard God seeing Men so Unworthy of his Grace, he revived the Old Covenant again in giving the Law, which was, saith the Apostle, to continue till the Seed came to whom the Promise was made, that so men might thereby as by a Schole-Master be whipped out of their old Forme, which being come, if any will yet hanker after that old Covenant, the Law shall no more be revived for that end as formerly, but the Condemnation thereof shall be added for the Contempt of the Gospel.

Gal. 3. 19

Away therefore with all this *Homespun* Inherent Righteousness, let it be accounted in the matter of Justification before God, even as in truth it is, but a filthy Rag; and when we have done all that we can, given all our Goods to the Poor, and our Bodies to be burned, let us say, we are unprofitable Servants, &c. And for the Law, let it be a Guide unto us, as it ought to be, in the way of Holiness and Righteousness all the Dayes of our Lives, but we must not make it our Guard to preserve us at any time from Incensed Justice of the Almighty

mighty, for therein it will certainly fail : a good Tutor it is to instruct and admonish us, but an idle Advocate to plead for us before God's Tribunal, its onely Exercise there, being to Accuse and Condemn.

A Third sort that Unseasonably busy themselves with Yesterday, are the *Papists*, who have a long time set up the Ceremonial Law of Moses in the Worship and Service of God, who are it seems, and still will be Children, led on by weak and beggarly Elements, which notwithstanding at this time are not any Help unto them at all, but rather a Hindrance in respect of any Spiritual Edification : and whereas they pretend to promote the Gospel, and to advance the Honour of Christ, they do in effect by their Conformity to the Mosaical pedagogy, deny and forsake them both. To what purpose are their Altars, their Priests, their Sacrifices, their Washings, Unctions, Shaving, Sprinkling, Purifying, &c. To what End, I say, are these many other the like beggarly Ceremonies, but to bring a Vail over the Gospel, and to call back Yesterday, to which the Lord Jesus Christ hath pronounced a *consummatum est* ? And if they be not finished, Christ himself hath not yet finished his Work for which he was sent into the World ; and then where are we ?

There need not much be said concerning this matter. The affront that is hereby put upon the Lord Jesus Christ is so notorious, that it is discernable by all that are not given up to strong Delusions.

To conclude therefore, it is very well noted by one who hath a long time been a laborious Workman in the Lord's Vine-yard, that the Lord by Burying the dead Body of Moses in an unknown place, did in a kinde, signify that he hath so abolished the Legal Ordinances, that they must be buried in eternal Oblivion, and never to be looked after, nor minded any more. Whosoever therefore shall now go about to revive any of those Ceremonies of the Law, as the *Papists* do, their Work is no other in God's eyes then the raking up of Moses's Dead Body which the Lord hath concealed. Such a Cenure likewise giveth Saint *Augustine*, when he had spoken of the *Jewish* Ceremonies, that they were to have a Solemn funeral, which would require some time (upon which account were the Apostles excusable for their temporary connivence at them) He addeth, *Quisquis nunc* &c. Whosoever shall now use them, as it were raking them up out of their
Dust

Dust, he shall not be *pious deductor corporis, sed impius violator sepulture*) A pious Helper in the Burial, but an impious and sacrilegious Wretch that ransakes the quiet Tombs of the Dead.

In the last place, such who now-a-dayes Pretend to Oracles, that is, Visions and Revelations, and wait for Miracles, may by this Doctrine be convinced of a woful Delusion wherewith they are Haunted; for it will appear, that even these also were the Light of Yesterday. Indeed when God was letting forth Light by little and little, now a part of his Word, and then a part of his word he did at that time, as hath been said before, reveal his Minde sundry ways: but now, when the Day is not onely Dawned, but the Sun of Righteousness is come forth out of his Chamber, appearing like a strong man in his Race, God doth not use to interpose Heterogeneous Flashes of Light, differing from that which he hath in his Wisdom and Goodness set forth to be the Fountain of Light to all the World. The Firmament of Heaven cannot endure two Suns, yea horrid Confusion would seize upon the Face of Nature, if such a thing were; even the *Parelii*, that is, Resemblances of the Sun in the Aire, usually called Mock Suns, are Præmonitours of fearful Prodigies like to ensue: and these new Lights differing from the ordinary Light of our Day, have not onely Portended, but brought on Dismal and Lamentable Disasters upon the poor Church of God.

Visions and Revelations were the Light of Yesterday; and though there were some such Manifestations of it now and then, when it was in *Occasu*, in the instant of Setting in the Primitive Times, as there were Prophecies and Jewish Ceremonies, of which we finde some, though very rarely, were taken up and made use of (for after a Shower will come some Drops:) yet to expect them now, or to pretend any need of them at this time, when with open Face we do behold the Glory of the Lord, and this Glory of the Lord likewise shines clearly unto us, in the Face of Jesus Christ, what were this but shameful ingratitude? It is as if a man should exclaim against the Light of the Sun, and call for a Candle to be set up at High-noon Day.

It may perhaps be Objected, if such Revelations were so frequent under the Old Testament, and not to be expected now, then was the State of the Church better at that time, then it is now under the Gospel.

Pf. 89. 19

Objection.

R

But

Solution.

But this I affirm to be no good Consequence, for first we are recompensed by having the Scriptures Perfect and Compleat which they of the Old had not. Secondly they indeed had more ordinary Revelations of matters Personal and Private, but of such things as do necessarily concern Salvation, we in the time of the New Testament have more evident Demonstration, and more full Revelation according to the Prophecy that went before of us *Jer. 31. 34.* For Example; particular mercies to some of God's special Servants, or particular Judgments on his Enemies whether particular Men or whole Kingdoms were often revealed to Godly Men in those Days: but Salvation by the Messiah. And the manner how the Messiah should save his Church, is more fully and [†] plentifully revealed now, then it was in those Days. Besides we have the substance of their shadows, and the performance of their Promises. In which respects it must be acknowledged our State is far more excellent then theirs.

Jer. 31. 34

† plainly

Mr. Perkins.

From whence we may Collect with a late Writer, who in his Generation laboured much in the Lord, That Revelations of God's Will to be expected now under the Gospel, are ordinarily nothing els but these, *viz.* The true Sense and Meaning of Holy Scripture and a discerning of True Scripture from Forged, of True Sacraments from Supposed, of True Doctrines from False, of True Pastours from False Prophets; these and such like as far forth as they are necessary to Salvation, all true and faithful Believers (which out of an humbled Heart, do seek it by devout Prayer at God's hand) are sure to have revealed unto them from God *Pf. 25. 14.* But as for other Purposes of God *viz.* of Personal and particular matters, or what shall be his blessings, or what his Judgments to these and these Men, Families, Cities or Kingdoms, or when, or how he will change States or translate Kingdoms, or by what extraordinary means he will have his Gospel propagated, or a declining Church or State upholden, these we are not now to expect nor easily to believe any that shall say, such things are revealed unto them.

Pf. 25. 14.

And yet as the said Authour saith well, we do not hereby limit the Almighty, or tie the Lord in such strait Bonds, but he may sometimes extraordinarily reveal his Purpose in some such Cases to some of his selected Servants, provided that that Revelation be examined and allowed of by the Church. Thus he

And the truth is, it is but necessary that such restrictions should be
in

in this Case, which undoubtedly God doth allow of; it being a most certain rule, *Deus non deficit in necessariis*, God is not wanting in things necessary. Now surely this is needful. For though the Holy Scriptures are not to wait upon the allowance of the Church, rather let the Church stand or fall to the infallible Judicature of the Scriptures; yet this Power hath the Church given unto her of God, to judge of extraordinary Revelations, whether they be of God or no; neither are they to be of any account with the people of God, till they have passed the Scrutiny and Censure of the Church: otherwise what dangerous Consequences would follow hereupon, it is not any hard matter to foresee.

Here we shall have one cry out "*Evenus*," *Evenus*, *I have Dreamed*, *I have Dreamed*, as those Impostours did *Jer.* 23. 25. And his Dream must pass for Currant without a Scripture-interpretation, though notwithstanding it may proceed from a filthy Dreamer.

Jer. 23. 25

There another will come and pretend Impulses of Spirit (as some of late have impudently done in this Nation) for the justifying of his course; though the unwarrantableness of it, be made so plain to his Face, that it is past all Gainsaying.

Yea, seeing that Satan transforms himself into an Angel of Light, what meanes shall we have to distinguish between Diabolical Delusions, and the Infusions of the Spirit of God, if every man may obtrude upon us what he pleaseth for a Divine Revelation.

But *we have a more sure word of Prophecy* (as the Apostle writeth *2 Pet.* 1. 19) my meaning is, we have the Holy Scripture, whereunto we should do well to take heed, and to have a standing Word to be a constant Light unto us, which is the Light of this our Day, is far better then to have the several glimmerings of Revelations, which were the Light of Yesterday; and if we will not believe Moses and the Prophets, Christ and his Apostles, our Faith will be little furthered by Visions and Revelations.

2 Pet. 1. 19

Say not therefore, *who shall ascend into Heaven?* that is, to bring Christ down from above, even to pull the Sun of Righteousness out of his Orb, or *who shall descend into the Deep?* that is to bring up Christ again from the Dead, this were to overturn the Series of thy Salvation; *the Word is nigh thee*, and therefore content thy self with it, and seek not to call back Yesterday, which doth not belong unto thee (This Scripture *viz.* *Rom.* 10. 6, 7, 8. I only in this place make use

Rom. 10. 6
7, 8.

of by way of allusion, and no otherwise.)

O but may some say, if there were Miracles wrought now amongst us, as there were formerly, would not this conduce much to our Confirmation in the Faith.

I Answer this also was Yesterday's Light, therefore of no use unto us: and though it did continue also a while at the Dawning of our Day, yet it served onely for the manifesting of Christ unto the World, and the Propagating of the Gospel in those Primitive Times. To this purpose saith *Peter Martyr*, *fulcrant miracula ut buccina & praecones, quibus Evangelium commendabatur*, Miracles were as Trumpets and Harbingers whereby the Gospel, at its first appearance, was proclaimed and made glorious; which being done the Trumpets became useles, and therefore fit to be laid aside. As the Law of Moses obtained Authority among the people by the Miracles done upon Mount Sinai, and in the Desert, which afterwards ceased upon the entrance of the *Israelites* into the Land of Promise; so likewise Miracles being ordained to be subservient to the Gospel for the same End, are now also to cease when the Gospel hath spread far and wide about the World: in so much that we may well say, if any man, who lives under the Light that now shineth, should waite to be converted by a Miracle, it would bee a Miracle indeed if he were converted.

Nevertheless to satisfy such amongst us, who are too like unto those of whom our Saviour speaks in the Gospel *except yee see signes and Wonders, yee will not believe*; Be it known unto you that the Heavenly Oracles by which we are guided in this our Day, are accompanied with continued and standing Miracles, though Miracles of a more spiritual nature: what is the demolishing of the Fortifications of Flesh and blood, and casting down of strong Holds, mortifying the Old Man, which is our corrupt Nature, and ejecting the strong Man, which is the Devil out of the Hearts of Sinners, whereby the Arm of Lord is made Bare, and the Spirit of Christ in the Gospel exerciseth its Virtue and Vigour more abundantly, then ever (it being as the *Psalmist* speaketh, *the day of the Lord's Power*) More Devils being Cast out since Christ's Ascension, then were before, what I say, are these but Miracles? The Miracles which the Lord wrought, when he was upon Earth, were indeed the Product of an Almighty Power; yet he himself tells his Apostles, that they, and not onely they, but others that should be employed in the same Ministry after them, *should do greater things*

*Non nunc
ut olim sunt
necessaria
miracula.
Priusquam
crederet
mundus, ne-
cessaria fu-
ere ad hæc
ut mundus
crederet. St.
Aug.*

Job. 4. 48

Job. 12. 14

things then those, whereby he seemeth to mean the Conversion of Men to the Faith by the Preaching of the Gospel: to this purpose saith Saint *Austin* who himself was a Miracle both in his Conversion and Conversation, *Mundi ad Christum conversio per Apostolos & alios facta, omnium miraculorum maximum est miraculum*, the Conversion of the World unto Christ is of all Miracles the greatest. Neither is this an Hyperbole, considering (as it hath been observed) that by so inconsiderable, so despicable means, against so implacable, so powerful enemies, Truth should triumph, and so mightily prevail, as that the Conquered should command, subdue, and at length give Laws to the Conquerours, till almost the whole World became her Convert. Reason cannot conclude less, then *non hac sine Numine*, this must needs be the Lord's doing. A Miracle well worthy of Admirati-on, that by the Foolishness of Preaching, so many Millions have been Converted, and made Wise unto Salvation. To open the Eyes of the Minde, is without all question more then to give bodily sight; to make the Deaf to hear, and the Dumb to speak, were indeed great things: But to pronounce *Ephatha* to the Heart and Mouth of a Wretch desperately set against Christ and his Gospel, and he thereupon Immediately to rise up, and give Glory to God, what can it argue but a marvellous Work and a Wonder? It was a Wonder heretofore to hear of *Saul* amongst the Prophets, insomuch that it grew to a Proverb, *Is Saul also among the Prophets?* and is it not as great a Wonder, to hear of *Saul* among the Apostles? That he who persecuted the Saints in time past, should after preach the Faith, which he once Destroyed?

1 Sam. 10
12

Gal. 1. 23

Now if such Changes and Conversions were in other material or sensible things, as from Water to Wine, from Iron to Gold, or a Transition from one Species to another, what astonishment would arise thereupon? whereas in Spirituals, this Changing is more Wonderful, though less discernable.

So then Miracles there are also in these times sufficient to evidence the Truth and Power of the Gospel, and to confirm the Faith of those that do believe; though not such as were of Yesterday, which is past, with all the Appurtenances of it, and must not be recalled, as hath been said; and therefore Men had best beware how they quarrel at the present Dispensations of Grace, by a pretended Zeal, after the Light of Yesterday, least that of our Saviour be in the end Charg'd upon them, viz. That *Light is come into the World, but they love Darknes rather than Light.*

Joh. 3. 19

Never-

Nevertheless albeit that Yesterday be past, and of no account with us in the Time of the Gospel; yet it was of some account with Jesus Christ, for he was even then ὁ Ἰησοῦς, the Same, which is the Second thing to be observed in order to this first Period of time here mentioned in the Text.

Ἰησοῦς Χριστὸς ὁ Ἰησοῦς

Jesus Christ the Same, or the onely Hee Yesterday.

BUt what means the Apostle here by the Same, or the onely Hee Yesterday? what I say, but this according to the sense of the Text, which we are now upon, and which is the Doctrine that falleth into our present Consideration, viz.

Jesus Christ the Saviour of his Church in the time of the Old Testament, even as now in the time of the New.

Jad. v. 4.

AR. 15. 11

1 Cor. 3. 11
Eph. 2. 20

A Common Saviour to them and us, like as the Salvation wrought by him is called a *Common Salvation*. Then did the Faithful People of God believe that through the grace of the Messiah, they should be saved even as we; As we now believe that through the same Grace, we shall be saved even as they. For both They and We are fixed upon one and the same Foundation, besides which, never was there any other laid from the Beginning of the World. To this purpose doth Saint Paul joyn the Prophets of old with the Apostles of late in laying of this Foundation, which is Jesus Christ, the chief Corner Stone, insinuating thereby what a sweet Harmony and Agreement there is between them in the Doctrine of Salvation, both intending one and the same thing. Hence it is that the Apostles do frequently interfert the Testimony of the Prophets, that the World might know it was no Novelty which they Preached, but a Doctrine professed and maintained

tained in all Ages, which was, That the way of Salvation was ever the same from the beginning *viz.* by Faith in Jesus Christ and not by the Works of the Law.

But I hear a Question that must be resolved before we proceed any further, least it should stick in the Minds of any to the Prejudging of that which may follow. The Question is this

How can this be, seeing the Coming of Christ in the Flesh was not till the fulness of Time, which the Scripture speakes of? could he be a Saviour to any, before he was in a Capacity by taking upon him our Nature, to suffer Death for the Expiation of Sin?

I answer first, he was a Saviour notwithstanding from the Beginning of the World in two Respects, *viz.* in the Acceptation of the Father, and in the Application of the Faithful. The Father gave his Approbation of him, in that he did acquiesce in all those Sacrifices of old which had their Tendency unto him: in which respect he is called *the Lamb slain from the beginning of the World.* The Faithful also according to that Pædagog^y which led them, did ever look through all those Mystical Types unto Christ alone, expecting Salvation through him; for els they were of no use at all unto them. The blood of Bulls and Goates not being able to take away Sin (which was indeed the onely Property of the blood of the Lamb) nor any other of those carnal Ordinances making them that did the Service of the Tabernacle perfect, as pertaining to the Conscience (which was also the Property of the Spirit that should afterwards be poured out abundantly in the Time of Reformation) but of this their expectation more may be said hereafter.

Secondly, Jesus Christ did in all the offices of a Mediatour shew himself effectually to be a Saviour to them of old, albeit the work of Redemption was not really acted by him in the World, till the Time appointed of the Father: for it was but sutable to the superlative excellency of his Merit, to have its Virtual operation long before his Appearance in the Flesh: even as a Prince entituled to a Kingdom by Birth or Prowess is immediately vested with the Power and Government over the People, though the Solemnity of his Coronation be for some Wise and Politick ends of State, deferred to a longer Season.

Now therefore to give a clear Resolution in this matter, which in truth is but requisite, and which will be conducive also to the Confirmation

Qⁿ.
Gal. 4. 4.

Ans. 1.

Rev. 13. 8

Heb. 10. 4

The same
Prophet ab
initio.

Es. 9 6

firmation of the Point in hand, it shall here be made evident that the Lord Jesus Christ was the same Prophet, King, and Priest of his Church ever from the Beginning : and if upon a due Inquiry we finde it to be so, I hope it will then be granted on all hands, that he was the Saviour of his Church from the Beginning also.

To begin with the first, Jesus Christ fulfilled the office of a Prophet in all those Primitiari times of the World, making known the Counsel of God unto Men, which without him must for ever have been concealed from them, and giving an effectual Virtue to those Sacraments which in their Order and Time were instituted and established in his Church.

Hence is he by the Prophet *Esaiah* called *Wonderful Counsellour* (for so these two Words are to be joyned) as much as to say, A Counsellour that revealeth Wonders, and discovers Mysteries, the greatest Wonder and profoundest Mystery indeed that ever was, viz. of God, being reconciled unto Man, which hath been the Staff and Supportation of the World in all Ages. And in this Counsellour doth the said Prophet with the People of God in that Age challenge a peculiar Interest, for we finde it there spoken in the present Tense, as a thing already done; *To us a Child is born, to us a Son is given, and the Government shall be, or, is, or, hath been* (so the Word may be rendred) *laid upon his Shoulder, and his Name shall be called Wonderful Counsellour.* I deny not but that it is the manner of Prophets to speak of things to come, as if they were presently acted in their sight, and this interpretation is commonly given of the Prophet in this place, unto which I do willingly Consent : But withall I conceive that hinders not, but that the People of God then might be Apprehensive of the present Spiritual Benefit which they had by Christ, and in this regard might the Prophet render it in the present Tense. The *Septuagints* translation differs from our *Latine* and *English* Version, bringing in these Words, viz. *Μεγάλυς Βουλῆς Ἀγγελος*, the Messenger of the great Counsel, he that brought the Tidings of Salvation from Heaven, the best that ever was heard of in the World, even that which was the result of an eternal Decree, enacted in the Privy Council of the Almighty. This Counsel, I say, the Lord Jesus Christ hath imparted ever from the Beginning ; for how els could *Adam, Henoch, Noah, Abraham, David*, or any other in those several Ages of old, be able with Comfort to enjoy the Blessings which God gave them under the

Sun

Sun, if they knew nothing of a Way and Mean of escape from the wrath and urse which Sin had brought upon them? and who could be able to reveal it but this Wonderful Counsellour? *No man* (saith the Evangelist) *hath seen God at any time* (that is, since the World began) *The onely begotten Son, who is in the Bosome of the Father, he hath declared him.* The original Word there *ἑξηγήσατο*, that is, *exposuit*, is very Emphaticall, implying that Jesus Christ hath been the Father's Interpreter to the Sons of Men; for *exegefsis* is an exposition or Interpretation of things that are obscure.

Joh. 1. 18.

So then Christ it was (as he saith of himself) that was the Light of the World, *That true Light that lighteth every man that cometh into the World.* And whosoever they were in all Ages that spake not according to his Word (as he dictated to them) it was because there was no Light in them. He was the Prophet and Preacher of righteousness to the old World, for as the Apostle Saint Peter witnesseth: *Pet. 3. 19.* He did then in the Spirit of Quickning preach unto the People of that Generation: and because there were then disobedient spirits that would not be quickned by him, therefore they were afterwards by the just judgment of Judgment of God shut up *ἐν φυλακῇ*, that is, imprisoned in Hell, thrown into the Dungeon where the bright beams and gracious Quicknings of this Spirit should never come at them.

Joh 8. 12.

Joh. 1. 9.

1 Pet. 3.

19

This office indeed he then executed by the Ministry of Men that were his Servants, in the same manner as he doth now in this Time of the Gospel: *The Lord gave the Word, and great was the Company of those that Published it,* as the Psalmist saith in another case. He spake by the mouth of all his Holy Prophets which have been since the World began, and to him give all the Prophets witness, that through his name whosoever believed in him, should not perish but have everlasting Life. Even those Patriarchs that were before the Flood what were they but Prophets of his Order? When *Henoch* Prophecyed concerning him, he spake as he was moved by his Spirit: for as no Man can discern the sun without the Light of the Sun, and what Man saith St. *Paul* knoweth the things of a Man, save the Spirit of Man which is in him, even so the things of Christ knoweth no man without the Spirit of Christ: yea the Apostle St. *Peter* testifieth expressly that it was the spirit of Christ which was in the Prophets of old, and that the Gospel was preached to them that were dead, that is, as Mr. *Calvin* conceiveth very probably, by comparing this with that which went before, to

Pf. 68. 11

Jud. v. 14

1 Pet. 1. 11

1 Pet. 4. 6

those of the old world who were alive in the days of *Noah*, but dead in the time of the Apostle's writing.

All which considered, it appeareth clearly that Jesus Christ was the Prophet of his Church from the beginning in making known the Minde of God concerning the Salvation of his Elect, and in the Promulgation of the Doctrine which hath alwayes been one and the same.

Now as touching Sacraments, the Institution whereof belongeth to the Prophetical office of Christ; when the Divine Wisdom brought them on by degrees, and ordained them for the People's Incorporation into the Body, and their Corroboration in it, what Grace or Spirituality soever they had in them, and without which they had been altogether in vain, it was not originally nor determinately in themselves, but derived from Jesus Christ, and in effect wholly depended upon him: what was Circumcision, but a *seal of the Righteousness* (not of the Law, but) of Faith, that is, of Christ's Righteousness which is the proper object of Faith, whereby *Abraham* and his seed were ever justified before God? And what was the Paschal Lamb but a Passeever to Jesus Christ, the Lamb of God that taketh away the Sin of the World, without which, Divine Justice would never have distinguished between *Israelites* and *Egyptians*? Jesus Christ was the Spirit of Life of the sacraments of old, as well as of those that are now in use amongst us. Yea the Apostle saith plainly of the *Israelites* in the Wilderness (1 Cor. 10 4) that *They did all eat the same spiritual meate, and did all drink the same spiritual drink*, τὸ αὐτὸ βρώμα, τὸ αὐτὸ ποῖμα, the same Meate, the same Drink, not onely the same together amongst themselves (as some would have it) but the same with us, (for that is according to the scope of the Apostle in that place) and the Reason following enforceth it, for they drank of that spiritual Rock which followed them, and that Rock was Christ; their Rock therefore is the same with our Rock, the Apostle himself being Judge; Christ was their Saviour, and when they sinned, *they sinned against Christ*, for so saith the Apostle v. 9.

Secondly, As the People of God Yesterday, that is, in the times of old, had Jesus Christ for their Prophet, so they had him for their King; I speak not now of his Natural Kingdom, as he was God Equal with the Father, but of his Oeconomical, as he was Mediatour between God and Man. He was the Head of his Church from the beginning, and so consequently was it ruled, ordered and guided by him in all things,

Rom 4 11.

1 Cor. 10.
4.

1 Cor. 10,
9.

Christ a
King Yesterday

things, the Government was laid upon his Shoulders; for otherwise he could not well have quitted himself in the great work of Salvation: as a Prince can never be able to Defend and Protect his Subjects, unless he have a Supreme Power and Authority over them; and therefore doth the Apostle put forth these together as inseparable Concomitants, calling Christ *the Head of the Church, and the Saviour of the Body* Eph. 5. 23.

Hence it is that He is called by the Apostle, *The first-begotten among many Brethren*, Many in that place signifying All, all that ever had been, are, or shall be; for albeit he was born of his Virgin-Mother some thousands of Years after the Creation, and in that respect *viz.* of time, was made flesh, taking upon him our Nature after many millions of Brethren that were before him born into the World, yet nevertheless he was immediately (upon that great Turn of Providence in the Violation of the first Covenant by *Adam's* Transgression) begotten of the Father, according to his eternal Decree, to be the Mediator at the very instant of God's gracious reconciling himself to poor man that was then ready to perish. So that in this regard he might well say as he doth, *before Abraham was, I am*; for before *Adam* himself was, that is, received into the Brother-hood, and made a Child of Grace in being actually reconciled unto God through his Mediation, He was. Which Primogeniture of Christ's into the Brother-hood, as it denotes his everlasting Regal Power and Superiority (which we shall presently make appear) so (notwithstanding his Birth which happened to be afterwards in due time) it was often signified in those first Ages of the World, by the Precedency that was given to the Younger Brethren above the Elder, happily that the People then might also discern somewhat of this Mystery, which did so neerly concern them. For Example those nine Patriarchs before the Flood, who succeeded *Adam* in their several Generations, we may say of them with very great Probability, I had almost said with apparent Demonstration from the Scripture (and so do writers both Antient and Modern Judge) that They were not the Eldest Sons and First-born of their Parents, but onely such Holy, Eminent Persons whom God had according to the good Pleasure of his Will) chosen out from among their Brethren, in a successive, uninterrupted Line, to be the Progenitours of the Messiah. The like is to be said of *Sem, Abraham, Isaac, Jacob, Judah, Pharez, Aram, David, Solomon*, all Youn-

Eph. 5. 23

Rem 8. 29

Joh 12. 58

Aug. de
Civit. Dei
Musculus

ger then their Brethren, yet preferred before them : And this I say, (*Abstt arrogantia verbo*) might possibly be so ordered by Divine Providence, that the people of God might in all the preceding Ages, acknowledge one that was to come after them for their Lord and Governour by virtue of his Primogeniture among them. Yea, *John Baptist* doth ingeniously acknowledge so much for himself, and which may extend unto all; *After me* (saith he) *cometh a man which is preferred before me, for he was before me.* And in fine, all those Types and Figures that were shadows of good things to come, were the Præludiums of his Inauguration to his Office, but the effects and consequences of his Primogeniture, which was at first given him of the Fa-

Job. I. 30

Act. 10.
36.

Gen. 18. 3.
27. 30, 31.

Act. 10.
42.

The first Begotten then he was from the beginning, which argues his Regal Power and Sovereignty that he had over all his Brethren: for such Preheminence did belong to the first-born, as appeareth in Scripture (*Gen. 4. 7. Gen. 27. 29. 37. 1 Sam. 20. 29.*) And the Apostle saith, that the Heir is the Lord of all, *Gal. 4. 1.* So *S. Peter* saith of Christ, *Act. 10. 36. He is Lord of all,* which words are there enclosed with a Parenthesis, but the sense and meaning thereof reacheth from the beginning of the World to the end of it. Did not *Abraham* acknowledge Christ to be his Lord, when he treated with him about *Sodom*, after he had appeared unto him in the Plains of *Mamre*? And with how low a reverence doth he demean himself in that matter, as became a Subject in his Address to his Lord and King? *Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes.* And again, *O let not the Lord be angry, and I will speak, V. 27. 30.* Yea again and again with the most proper terms of Homage and acknowledgment of his Power doth he put up his Suit unto him: and that it was Christ who then appeared to *Abraham* is not to be doubted, considering the shape wherein he did appear, *viz.* of a man, which manner of Apparitions (according to the concurrent judgment of Holy and Orthodox Writers) was not used by either of the other persons of the Trinity, but only by Jesus Christ, and was the Prototype to his Incarnation: And in regard that *Abraham* calleth him the Judge of all the World, which is the Office of Christ; *For him* (saith the Apostle) *hath God ordained to be the Judge of Quick and Dead:* And because it is so plainly said, *The Lord*, that is, this Lord who appeared unto, and parted from *Abraham*, *Gen. 19.*) Rained

upon

upon Sodom and Gomorrah brimstone and fire from the Lord, that is, as an ancient Council interpreted it (who did pronounce an *Anathema* against all those that affirmed the contrary) that Christ the Lord did it from his Father the Lord out of Heaven: Thus did *Abraham*, and thus in like manner did *David* in Spirit call him his Lord, as the Lord himself testifieth out of the *Psalms*, when he said, *The Lord said unto my Lord, sit thou on my right hand*, that is, The Father the Lord said it unto Christ the Lord. If then *David* and *Abraham* two eminent persons, whom the Evangelist by the Holy Ghost singeth out to be the *Coryphæi*, the principal in the Line of the Progenitours of Jesus Christ, did own him in their Generations for their supreme Lord and Governour, and that also in a certain way of distinction from the Father, though in a subordination unto him, it may well be concluded that he was so by all others.

And let it be observed how *Moses* saith of himself, that he was King in *Jeshurun*, *Deut. 33. 5.* But how could that be, when the Kingly Government, as it is described, *1 Sam 8. 9.* was not yet set up in *Israel*? I answer, this is not to be understood so much with a reference to the Political estate of that People, as their Ecclesiastical, in respect whereof *Israel* might in an especial manner be called *Jeshurun*, from a word signifying Uprightness and Righteousness. For though their Judicial Law, which was the Soul of their Polity was a most righteous Law, yet their Ceremonial Law which constituted them a Church was it, that made them a righteous Nation before God, giving them an interest in the Righteousness of God, that is, Jesus Christ, whose Name is called *the Lord our righteousness*.

Now because *Moses* did the work of a King, in giving them this Law, he might have the Title of a King given unto him, when notwithstanding he was therein but Viceroy to Jesus Christ, the supreme Lord of his people in all Ages. And so a Viceroy is entituled elsewhere in Scripture, as may be seen by comparing *2 Reg 3. 9.* *2 Chr. 21. 8.* *1 Reg. 22. 47.* Neither indeed was *Moses* any other; for he (saith the Apostle, *Heb. 3. 5.*) *was but a Servant in the house, Christ was the Son, and over his own house.* *Moses* had the Pattern given him in the Mount, not only of the Form of the Tabernacle: but every tittle and Iota of every Law by which that People were to be guided was there prescribed unto him; and he was to do all things as became a Viceroy exactly according to that Pattern and Tenour, neither

Syrmienfis,
An. Dom.
356.
Cent. 4.
cap. 9.
1j 110. 1.

Deut. 33. 5.
1 Sam 8. 9

Jer. 23. 6.

ther adding unto it, nor diminishing from it; but Christ was the *ἑαυτοῦ*, the *Ipsē dixit*, the Legislator of the whole Law, that Law, I say, which did distinguish the *Israelites* in their Polity from other Nations and Kingdoms, *viz.* the Judicial Law; and that Law which made them a Church above all people in the World, *viz.* the Ceremonial Law; and that Law which was a Rule of Righteousness not only unto them, but to all Mankind unto the end of the world, *viz.* the Moral Law: All which Laws were enacted by him as a King over his Church and People (being according to his Office) provident and careful for their security and happiness, both temporal, spiritual, and eternal; answerable to that of the Prophet (*Esf. 33. 22.* which place Calvin applieth to Jesus Christ) *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.*

If this sufficeth not, let us consider that as *S. Paul* saith, *1 Tim. 2. There is one Mediatour*; So *S. James* saith, *Jam. 4. 12. There is one Lawgiver who is able to save and to destroy.* Now this one Lawgiver must undoubtedly be that one Mediatour, because when man had by his disobedience violated the first Law given him by God himself, he was immediately thereupon become an *Exlex*, an accursed Out-law, and so should have continued given up to confusion and every evil work, had not the Mediatour (in whom the Father was pleased all fulness should dwell) then instantly appeared, exercising his Regal Authority in reducing man into some order, both for his quiet and peaceable living here in this world, and to make way for him into everlasting Happiness hereafter. Which work, I say, was alwaies the proper work of the Mediatour, for it was not consistent with Divine Justice to give a Law any more to such a Rebel, but rather to let him alone to perish for ever in his Apostacy which must certainly have followed, if Christ had not interposed his Mediation; the virtue whereof as in some sort it extended to all Mankind, yea, to the whole Creation, so it was chiefly fixed upon that People whom God had elected to himself for his peculiar Inheritance. In order hereunto did this great King (the Father having Anointed him to that end) shew forth his absolute and Sovereign Authority in giving Law to his People, as it is said in the Second *Psalme*, when he was set up to be King, immediately follows the Publication of his Law. And what Law, but that whereof the Lord had said unto him, *Thou art my Son, this day have I begotten thee?* That is, the Law which was the efflux of his

Cal. Inst.
lib. 2. cap.
11. Sect. 5.
Esf. 33. 22.

1 Tim. 2. 5.
Jam 4. 12.

Psf. 2. 7.

his Mediation, unto which Office he was begotten of the Father that day in which he first entred upon it.

Which Scripture being thus Interpreted, that which follows will be very apposite thereunto, as being the gracious Dignation of the Father unto his Son in this Office, *Ask of me*, saith he, *and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession, Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel.* That is, Do thou perform the part of a Mediatour, and I do promise thee that the most Refractory in the world shall be made subject unto thee, yea, the Scepter of thy Government shall be accompanied with such a mighty and irresistible Authority, that thou shalt subdue all adverse power that riseth up against thee.

I am bold, I confess, to render these my poor Conceptions concerning this Scripture (as I have done of many other in this Treatise) so different from Interpretations that have been formerly given; but it is with modesty and submission, and therefore, I hope, I do not offend those that are wise and godly, being desirous to cast in my Mite into the Treasury of God (if it may at least be any way useful) and to improve my small Talent to my Masters advantage.

Once, It is manifest that this Scripture is not limited to a particular sense, but doth carry with it a various signification: To say nothing of that Application of it (which is made by some, especially one of very eminent note in the Church) to the Birth of Christ, when he took upon him our Nature, deriving the Warrant thereof from *Act. 4. 25. & c.* We finde the Apostle *S. Paul* himself, *Heb. 1. 5.* alledging this place to prove the Deity of Christ, as one, whose nature was far above, far more excellent, then the Angels (*for to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.*) Signifying the Fathers eternal, prepetually-constant, and present Generation of his Son, which sheweth him to be very God. We finde also the same Apostle applying it to the Resurrection of Christ, *Act. 13. 33.* in these words, *He (that is, God) hath raised up Jesus again, as it is written in the Second Psalm, Thou art my Son, this day have I begotten thee.* So that in this sense, the Prophet's word there *Hodie*, to Day, signifies the Day of Christ's Resurrection, wherein he was begotten from the Dead; for so he is denominated, *Col. 1. 18.* *The first begotten from the Dead;* And in the other before the

very

Pj. 2. 8, 9.

Bishop Andrews.

Heb. 1. 5.

Act. 13. 33

Col. 1. 18

very same word *Hodie*, implies that Eternity, which properly hath neither beginning of Daies, nor end of Time. Since therefore the word of the Holy Ghost here, is comprehensive of various Interpretations, we may safely without relinquishing those which the Apostle hath given, render this also which hath been here inserted (unless we will entertain that Novel and Jeune Opinion of ἐν πρὸς ἐν, no more but one meaning of one Text) viz. That Jesus Christ was begotten of the Father to be the Mediatour the very day that he first entred upon his Office, that is, at that instant time when the first Promise was made, viz. *The Seed of the Woman shall break the Serpents head.*

Clearly then Jesus Christ was Yesterday the King of his Church, as well as to Day, because he was the Lawgiver from the beginning: yea upon Mount *Sinai* that Law which was written in Tables of stone by the Finger of God, was the Act and Deed of this King himself; *Quid enim est digitus Dei nisi Spiritus Dei*, saith *S. Augustine*, What is the Finger of God, but the Spirit of God, as may appear by comparing *Mat. 12. 28. Luke 11. 20.* And whatsoever was done by the Spirit to the people of God, was also done by Christ as Mediatour: His Act it was, and in his Custody or Register was it also kept, being laid up in the Ark under the Propitiatory (which was a most singular and illustrious Type of Jesus Christ) and so altogether under his ordering and disposing, as seemed good unto him.

Now let me not be mistaken herein, I do not say, that Christ as Mediatour gave any Law at all, as it may have a consonancy with the Covenant of Works, which indeed the Law hath unto all those who will not be brought into the Bond of the new Covenant: But this I say, The Gospel of the Law which the faithful people of God have alwaies found therein, that is, the Doctrine of Faith and Repentance was undoubtedly (as I hope hath been made clearly to appear) given by Christ, as well as the Law of the Gospel; in which respect it is also called *the Law of Christ*, *Gal. 6. 2.* And the Prophets who were the best Expounders of the Law, did alwaies in their several Generations derive from thence the said Evangelical Doctrine.

Again, As the Legislative Power was Yesterday in Christ, so in like manner was the Punitive and Vindictive, both for the correction of his People when they offended, and for the punishment and cutting off his Enemies, when they grew implacable in their rage, and incorrigible under his Judgments. A Lawgiver we know will be of
no

no account, unless he be a Judge, and he that is a King, unless he be a Judge and a Lawgiver both; he may have an airy style of Majesty given unto him, and please himself with the sight of a Crown and Scepter: but as to true and real power he shall (as hath been said, and we have found it by experience to our shame and misery too too true) remain but the out-side, but the picture, but the sign of a King. If then the Lord Jesus Christ hath been the Lawgiver of his Church of old, and consequently the King, it must necessarily follow that he was the Judge also both to interpret the meaning, and to execute the penalty of his Law. Thus therefore we finde those Offices linked together (as is before said) with a reference to Jesus Christ under the Law; *The Lord is our Judge, the Lord is our Lawgiver or Statute-maker, the Lord is our King, he will save us.* And the Apostle S. James saith, *There is one Lawgiver, &c. Keutis* and Judge, (as it is added in some Manuscripts, and so Jerom renders it) *who is able to save and to destroy.* Now this Judge hath been no other at all times, but the Lord Jesus Christ; for he himself saith, *Joh. 5. 22. The Father judgeth no man, that is, immediately, but hath committed all judgment unto the Son.* Musculus according to his usual wont observeth here, It is not said judgment alone, but all judgment; and in that it is said all, it plainly sheweth, that his power is of so large an extent that it reacheth unto all that ever were in the world: For when was it that the Father gave this power of Judicature unto the Son? When, but *Quando cum genuit* (say some Orthodox Ancients, very pertinently, though they mistook in their computation of this *Quando*, limiting it unto Eternity, as *Pererius* noteth) when he begat him, which is not to be understood of his Divine Generation, because in that respect the Father and the Son judge both alike after the same manner, being equal in power from everlasting to everlasting. But here it is said, the Father judgeth no man, having devolv'd that power wholly upon the Son. How then? It must surely be meant of the time, when Christ was begotten of the Father to be Mediatour, and when that was, hath been before said: which being so, Christ was the Judge from the beginning, and consequently the King of the Church from the beginning also.

Furthermore, the exercise of this power wherewith the Lord Jesus Christ was vested from the beginning, was in like manner alwaies manifested by him in the executing of judgment; for as he addeth a-

T

Es. 33. 22

Jan. 4. 12.

Joh. 5. 22.

*Chrysostom
Hilarius,
Theophi-
last.*

John 5 27

gain, *John 5. 27. The Father gave him Authority to execute judgment also, because he is the Son of man*; which Scripture though it may be applied, and that properly to the last judgment, when Christ shall visibly appear as a Judge, yet it is not to be limited to that sense, but hath a measure that reacheth unto the Church in all Ages, wherein Christ hath according to the Authority given him of the Father executed judgment

If it be now objected that these words, because he is the Son of man, do imply that Christ did not execute this power till he took upon him our Nature; I shall answer.

First, If Christ was the Lamb slain from the beginning of the world, though notwithstanding he was not actually slaughtered till about the eighteenth year of *Tiberius*, what hinders but that he might be also the Son of man before his Incarnation? Sure we are, the Prophet *Daniel* speaks of him under that notion. And some there are that apply that of the *Psalms* unto him: *Let thy hand be upon the man of thy right hand, upon the Son of man, whom thou madest strong for thy self.*

Secondly, I answer with learned Bishop *Mountague*, that this stile wherewith Christ was pleased very frequently to denominate himself (*Son of Man*) is to be understood with a reference to that original Promise, the first of all made unto Mankind, *The Seed of the Woman shall bruise the Serpents head*, and not unto any persons whatsoever to whom Christ might be related according to the flesh. And hereby, saith *Epiphanius*, did the Lord intimate that himself was the Party meant in that Promise; and that the virtue of his Merits should be and was diffused to all Nations in the world *Jews* and *Gentiles* originally alike descended of the woman, who both had a like interest in the woman and her Seed, though the *Jews* did and might challenge greater propriety in the Seed of *Abraham* then the *Gentiles* could.

This Title then upon this account doth rather confirm the matter in hand, then in the least Iota appear against it. But I do further offer to consideration; Did not Christ call himself *the Son of man*, that he might thereby intimate to the Sons of men, for their comfort, that there was some kinde of Affinity between him and them, he being $\delta \lambda \gamma \theta$, the essential Reason from all Eternity, as is before said; and they, men endued with reason also through his good hand upon them in their Creation, and therefore he would delight in that Appellation since he had undertaken to be their Mediatour, which might even in their

Dan. 7. 13.
Ravanel
lus. &c.
Pf. 80. 17.
In his Acts
and Monu-
ments.

their apprehension advance that Affinity? Which if it be so, Christ doth not call himself the Son of man, so much for his being a Descendant from Mankind; But Son of man he is, that is, by an *Hebraism*, *Man per excellentiam*, (as the Apostle also calls him) as one that was Superiour to them all, and from whom they all, being reasonable Creatures, have derived their distinction from other Species in the World about them.

From all which it may appear, that Jesus Christ might be called the Son of man before his Incarnation, and therefore as such did execute that Authority which the Father had given unto him.

He executed judgment on *Cain*, when he excommunicated him out of his Church, as may be gathered from the Sentence of Malediction which he pronounced upon him, *viz.* That he should be a Fugitive and a Vagabond in the Earth; and from *Cain's* own desperate and dogged confession, whereby he did in a sullen manner declare his consent unto that Judgement, *Thou*, saith he, *hast driven me this day from the face of the earth*: But how could that be? seeing it is after said of him, that *he went and dwelt in the Land of Nod, and there he built him a City*, where he became the prime Leader or Patriarch of an Antichristian Church in that Generation, a cast-away-company of forlorn Miscreants, both he and they giving themselves up to all sensuality, so to sweeten their misery and banishment, as their corrupt fancy might suggest unto them, which (as one saith probably) is that way of *Cain* mentioned by the Apostle *S. Jude*: He was not therefore quite taken off from the earth, but from that part of the earth, where he had joyn'd with his Parents in the solemn and pure Worship of God, as appears in the words following, where he saith, *And from thy presence shall I be hid*; which clearly implieth, that he was excommunicated by Christ out of his Church, where the Lord is wont to manifest his Gracious presence among his people in his holy Ordinances.

After this, the Church in process of time having degenerated from her purity by a corrupt Communion with the accursed Progeny of *Cain*, thereby contracting to it self the Guilt of all that prodigious Villany that was then acted in the world, The Lord Jesus Christ (as became a vigilant and faithful Governour over his Charge) strove and travelled by his Spirit in the Ministry of his Servants to reclaim his people from the error of their way, calling upon them to separate themselves from that wicked Generation; but finding them to

1 Tim. 3. 5

Gen. 4. 12.

Gen. 4. 14.

Gen. 4. 16.

Bishop
Moun-
tague.
Dr. Light-
foot.
Jude, v. 11

1 Pet 3.
19.

be *'Απειθεῖς, Immorigeri*, a people that would not be perswaded into Order, when he had waited 120 years, while the Ark was preparing, he did at length like a righteous King and Judge execute his judgment by bringing in the Flood upon the World of the ungodly, so cutting off at one blow the whole Posterity of *Cain*, together with a sort of treacherous Rebels, that would not be ruled nor reclaimed by him.

2 Pet. 2. 5.
Ex. 23. 20.

But I shall not insist upon many Instances that might here be inserted to this purpose; take only one more: That Angel which God promised he would send to the *Israelites* to keep them in their way, and to bring them into the Land of *Canaan*, was undoubtedly no other then Christ himself. For as *Pelargus* noteth upon that place, it could not be *Moses*, according to *Caictan's* conceit, for he did not lead the people into the Land of Promise; neither could it be *Josuah*, for he did not keep the *Israelites* in the way, nor punish their transgressions; neither could it be a created Angel, for the *'Εμμελα* and Adjuncts there specified are not applicable to any such, they do only *Quadrare, i. e.* Aptly sute with Jesus Christ. Yea, the Apostle *S. Paul* doth testify so much, *1 Cor. 10.* where it is plainly said of Christ, That the *Israelites* tempted him in the *Wilderness*. Now concerning this Angel, God forewarned the people in these words, *Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions*, That is, he will surely execute his judgment upon you, if you rebel against him; as he did one while by Serpents, another while by the Destroyer, *viz.* the destroying Angel, *Num. 14. 37.* For, saith he, *Exod. 23. 21. My Name is in him*, that is, He is the Lord *Jehovah* as I am, of the same Essence, Power, Majesty, and Authority, as one well interprets the place, which agreeth with that of the Apostle, *Col. 2. 9. In him dwelleth the fulness of the Godhead bodily*; that is, not in Clouds and Ceremonies, as between the Cherubims: but essentially, personally, So that Orthodox and sound Divine *Davenant*: and therefore it deeply concerned them to stand in awe of him.

1 Cor.
10. 9.

1 Cor. 10.
9, 10.

Col. 2. 9.

And now to conclude this Point, (wherein possibly I may be charged with over-much Prolixity, but that the advancement of the Honour of Jesus Christ will I hope be a sufficient excuse and plea for me among those that take pleasure in the promoting thereof) It is I believe very clear and evident by what hath been here said, That the Lord Jesus was the King of his Church Yesterday, as well as to Day.

And

And therefore when the people of *Israel* did out of a proud affectation to be like other Nations, desire a King to be set over them, the Lord saith, (1 *Sam.* 8. 7.) that they had rejected him from being their King, that is, even Christ the Lord, as not contenting themselves with that Church-state wherein by his Spiritual Government over them, they were made a people happy and glorious above all other Nations in the world, whom preposterously they would now all on a sudden without any direction from God seek to imitate.

In the next place we are to take into consideration the Priestly Office of Christ; for even in this also we shall finde him to be ὁ ἄυτός, the same yesterday, i. a Priest to his Church from the beginning.

In the pursuance of this Point we shall fix our discourse principally upon two places of Scripture, which will, I believe, make it evident and manifest unto all. And first, very remarkable is that which the Prophet *David* speaks of Christ in the 110 *Psalms*, *Thou art a Priest for ever after the order of Melchizedek*. In which words we may take notice of two things; first, the continuance of Christ's Priesthood: Secondly, the order of it.

For the continuance, it is an eternal Priesthood, to last for ever, which word *for ever*, comprehendeth in it the whole time and age of the Church from the beginning: Or if it be limited to time to come, it is to be understood with a reference unto Christ's first entrance upon his Mediatorial Office, which was then when the new Covenant passed between God and Christ in the behalf of poor man, immediately after the violation of the first, as hath been said before. And this possibly may be the reason why the Apostle speaking very frequently of Christ's eternal Priesthood (*Heb.* 6, 7 Chapters) still renders this word, *for ever*, in the Singular Number, εἰς τὸν αἰῶνα, because Christ's Priestly Office was not to take in that time, wherein our first Parents stood in the state of Innocency, but only that *seculum* which was to ensue even unto the end of the world.

If it be objected that Christ was made Priest since the Law, because the Apostle saith (*Heb.* 7. 28.) That the Word of the Oath, which was since the Law maketh the Son high Priest, who is Consecrated for evermore. I answer, first, Although the Word of the Oath as it is mentioned by *David*, came after the Law given upon Mount *Sinai*; yet the Oath it self might notwithstanding be made at the first making of the Covenant, and so the word of the Prophet implies, being rendered in

1 *Sam.* 8. 7.

Jesus
Christ a
Priest Ye-
sterday.

Pf. 110. 4.

Heb. 7. 28.
Μετὰ τὸν
νόμον.
Significat
tum supra
legem
quam post
legem ut
Metaphy-
sica &c.
Μετὰ
Σαπὲ posui-
tur pro
Ἐν

in the Pretertense, *The Lord swear*, as a thing that had been done long before. Secondly, If the Law there be to be taken with a reference to the Covenant of Works given to *Adam*, of which Covenant the Law given upon *Sinai* was in some respect a Renovation, then it will be clear that this Oath was made in the time prefixed, viz. upon the passing of the new Covenant. Thirdly, If it should be limited to the time after the Law was given by *Moses*, yet it appeareth not by the words of the Apostle, that the Priestly Office of Christ was not effectual before; for though it be rendred in our English Version, The Word of the Oath which was since the Law maketh the Son, &c. yet it is not so in the Original: the word *καὶ σὺν*, which is translated *Maketh*, not being in this latter clause of the Verse, as it is in the former, but possibly some other word signifying a Confirmation of the Son in his Office, may be there by the Apostle understood; or the very word *καὶ σὺν* may carry with it such a signification: But in these things I shall submit unto better Judgements.

Secondly, The Order according to which Christ's Priesthood is confirmed, is the Order of *Melchizedek*; who this *Melchizedek* was, is needless here, yea, unlawful at any time to search out. But for his Order we are to enquire unto it. And albeit he himself was not known by name in the world till about 2000 years after the Creation, and consequently no real resemblance could be made of him before that time; yet that hindreth not but that Christ's Priesthood from the beginning might be said to be according to his Order in the purpose and foreknowledge of God, and have a virtual operation long before, though the actual susception and administration of the Office by *Melchizedek* was not till 2000 years after. By order then or similitude, as it is called, *Heb. 7. 15.* is meant the state or condition of *Melchizedek* in the execution of his Office, and that was according to the words of the Apostle, *After the power of an endless life; for he was without father, without mother, without descent, having neither beginning of daies nor end of life* (according to his Scriptural being.) The meaning whereof in short is this, His Priesthood was an everlasting Priesthood: Answerable hereunto and home to our purpose, such also is the Priesthood of Christ, viz. An everlasting Priesthood; for as *Melchizedek* in his Scriptural being had neither beginning nor end, but a Priest he was before any mention is made of him, *Gen. 14. 18.* And the Apostle saith of him also, that *he abideth a Priest continually,*

Heb. 7. 15.

Heb. 7. 16.

Heb. 7. 3.

ually, Heb. 7. 3. So in like manner was the Lord Jesus Christ in effect a Priest long before his appearance in the world according to the flesh, and continueth to be a Priest still now when he hath left the World. Thus doth this Scripture witness that Jesus Christ was a Priest yesterday.

The next Scripture that we shall make use of to this end, shall be that of the Apostle, Heb. 5. 1. *Every high Priest taken from among men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for sins.* Where we may see the properties of the high Priest described, to shew the truth of them in Christ, which upon due examination we shall finde to be fulfilled by him Yesterday, as well as to day.

Heb 5. 1.

First, It was requisite that the high Priest should be sever'd and set apart from the common multitude: for so the words there, ἡ ἀνθρώπων λαὸς ἐκλεγχόμενος (that is, being taken from Men) do most properly signifie. Thus was Aaron and his Sons sever'd and set apart for the Priests Office by the commandment of God: And as the *Aaronical* Priest was thus sever'd, so was Christ; for though he had not his bodily being amongst men, till he was made of a woman, yet he was set apart and destin'd by God to be the Priest of his Church from the beginning, and his Office was virtually in force before his solemn and publick undertaking thereof in the daies of his flesh.

Ex. 28. 1.

Which Assertion that it may not seem strange, I shall endeavour to make it plain by an instance of somewhat the like nature.

When our first Parents had by their Disobedience thrown themselves under God's Displeasure, all the whole Race of Mankind was then involv'd in the same Hazard; all of us, I say, were then, before we had such an Alternate being, as we have had since in the World, by succeeding Generations, brought under the Axe of Divine Justice, and that by such a way and manner, which we are not able now to comprehend; every Mothers Childe (as we say in our ordinary Proverb) stood then at the Bar of God's dreadful Tribunal ready to be haled away to execution. And this I suppose will be easily granted. Well then, If we were all present at that time in a likely way of an everlasting Perdition, How came it to pass that a Pardon was then Actually given to some, and Potentially for others, if Christ our high Priest was not, according to his Capacity of being a Mediatour at time, present also? But being so, as continual experience hath gi-

ven

ven clear demonstration, he was then unquestionably set apart by the Father from the common multitude to perform that Office: which Office, I say, he then began, and afterwards continued it in the first-born, one Generation after another before the Law, putting an excellency upon them and their Offerings, which gave them a special Interest in the favour of God above their Brethren. Again, when it seemed good to the Divine Wisdom under the Law to divert the course of holy and religious Service at God's Altar from the first-born to the Tribe of *Levi*, even those Levitical Priests had Christ's Concurrence with them in the execution of their Office; for when God had commanded *Moses* (*Ex. 30. 30.*) to Anoint the Priests with sacred Oyl, in the 32 Verse he forbiddeth to Anoint man's flesh with it. How shall we untie this Knot (saith Bishop *Downham*) Priests must be Anointed with the holy Oyl, but men may not? Surely it implieth that that Priesthood surpassed the height of all humane Excellency, because of the Relation it had to Jesus Christ in his virtual Concurrence with it. It appeareth then that Christ was set apart for this Office from the beginning.

Again, the high Priest (saith the Apostle *is ordained for men in things pertaining to God*, That is, was appointed to employ all his Office with God for man's good: He was, saith Bishop *Reynolds*, to be a middle Person to stand and minister between God and Man in their behalf, to be impartial and faithful towards the Justice and Truth of God, and not to be over-ruled by his love to Men to injure him, and not to be compassionate and merciful towards the errors of men, and not to be over-ruled by his Zeal to God's Justice to give over the care and service of them. And such an high Priest was Christ, zealous of his Fathers Righteousness and Glory, for he was set forth to declare the Righteousness of God, *Rom. 3. 25.* And he did Glorifie him on earth by finishing the things which he had given him to do; compassionate also towards the errors and miseries of his Church, for he was appointed to expiate, and to remove them out of the way, *Col. 2. 14.*

Now since Christ was ordained thus for the good of men, can it be imagined that he had a care only of that sort of men that came after him into the World, and none at all of those that had been before? Was *Abraham* the Friend of God, and *David* the man after Gods own heart, of no reckoning with him? If so, let that accursed Opinion of the ancient *Gnosticks* the first-born of the Devil have a Licence

Ex. 30. 30.
32.

Rom 3. 25.
John : 7. 4

Col. 2. 14.

cence to pass without controll that no man was saved, all went to Hell unto the 15 year of *Tiberius Caesar*, wherein it was from Heaven revealed, concerning Christ, This is my beloved Son, hear him. Or was there some other Mediatour before Jesus Christ took upon him our Nature, who did execute that Office for 4000 years, and then resign'd it up to the Son of God, leaving the residue to be done by him in a time which happily may not be hili so long? Or were all those that lived in that long Tract of time shut up in *Limbo* when they died, from whence they could not be delivered till Christ himself came among them? These and such other *Carcinomata* (as Bishop *Mountague* calls them) are rather for Cauteries then curing Salves to work upon, we may perhaps meet with some of them hereafter: undoubtedly the Lord Jesus Christ was alwaies The man, who was, is, and shall be the Mediatour between God and Man.

Lastly, The high priest was to offer Gifts and Sacrifices for Sins, that so Divine Justice might be satisfied, which had been by sin violated. Hence it was that as the Apostle saith, *Heb. 9. 22. Almost all things were by the Law purged with blood, and without shedding of blood is no remission.* Death was to attend upon Justice, as her Executioner, but if Justice pass a Sentence at any time, and execution follow not upon it, Justice vanisheth into nothing, and is become a meer *Ludibrium*, for Execution is the very life of Justice; Death therefore, since he is let into the World by mans sin, must do its office, that so Justice may live: Accordingly did the Priests who were ordained to see that a due satisfaction should be made to Divine Justice, and to make an Atonement for the people, never come before the Lord without blood: But first they slew the Sacrifice upon the Altar, and then took of the blood, and brought it before the Mercy-seat within the Veil, to testify the death of the Sacrifice, whereupon Sin was expiated, and Justice fully satisfied. Thus did the Priests under the Law, and thus also did Christ, without whom all whatsoever they did had been to no purpose, their sacrificing of a Lamb had been of no more account with God, then the cutting off of a Dogs Neck, and there offering an Oblation no better then the offering of Swines blood: Christ therefore, I say, once for all offered up a Sacrifice, which was himself, the virtue whereof was alwaies operative to make those former Sacrifices effectual to those ends and purposes before-mentioned, and after that by his own blood he entred into the Holy Place.

U

So

1 eb. 9. 22.

*Lev. 16. 11
15.*

*Heb. 9. 12.
10, 12.*

Ab. 2. 23.

Rev. 13. 8.

So then Christ it was that was still represented as a slain man, in all those Sacrifices of old; for a sentence of Death lying upon him, through the determinate Counsel, and fore-knowledge of God, made him in all those Ages before, as good as dead, in which regard, he is called *The Lamb slain from the beginning of the world*. And because Justice would have Death for satisfaction, else must the whole World have immediately fallen under her displeasure; therefore in all likelihood the very first thing that died in the World was Christ in a Figure, and consequently a Sacrifice from the beginning.

Gen. 4. 7.

Dr. John
Harris
Warden of
Winchester Col.

He was a Sacrifice ready even for *Cain* to make use of for his good, if he had had Faith to apply it, as appeareth by the words which the Lord speaks unto him; *If thou doest not well, sin lieth at the door*. That is, a Sacrifice for sin, for so the offering for sin is in Scripture frequently called; which Interpretation because it may carry with it a sound of novelty, I shall take leave by the way to tell such, that as I finde it owned by a late learned and reverend Divine, so upon the examining of the grounds whereupon this Interpretation is built, it will (I doubt not) appear to be very probable.

First, God cometh not to deject *Cain* lower then he was, but to raise him up from his dejection, as is manifest both by his deigning to give him an Oracle from Heaven, and also by the words wherewith he beginneth his speech unto him, *Why art thou wrath? and why is thy Countenance fallen?*

Secondly, If the words, *Sin lieth at the door*, intend a sudden judgment to seize upon him, what coherence can there be between these and the words following, which are spoken concerning *Abel*, viz. *And thy brothers desire shall be subject unto thee*; For to read the place thus, *If thou doest not well thou shalt certainly be punished, and thy brothers desire shall be subject unto thee*, This, if there be any coherence at all, were to threaten poor *Abel* more or at least as much as *Cain*.

Hof. 4. 8.

2 Cor. 5.

21.

Thirdly, The Original word *Chatcath* (it is the aforesaid Authours observation) as it signifieth Sin, so also doth it the Sacrifice for Sin, as *Hof. 4. 8.* *2 Cor. 5. 21.* do witness. And it was the custom (according to which *Moses* speaketh, as being best acquainted therewith) to lay the Sacrifice at the Sanctuary door, *Ut populum dirigeret ad mediatorem*, saith *Calvin*, to teach the people to serve God in Christ, who is the true Sanctuary.

This sense therefore upon these Considerations may seem to be very

very agreeable with the scope of the Holy Ghost in that place, so that a Sacrifice was ready for *Cain* at that time : and what Sacrifice was that but Christ the Lamb then slain, who alone taketh away the sin of the World, and besides it seemeth to be a sacrifice distinct from that which *Cain* and his Brother had before offered unto God. But enough of this

And now to close up this whole matter, it appeareth clearly, I suppose by all that hath been here said, that Jesus Christ was the Prophet, King, and Priest of his Church, Yesterday as well as to Day. And that thereupon it followeth infallibly that he was the same Saviour to his people of old, as he is to us now under the Gospel.

A Difference notwithstanding I confess there is in respect of the Dispensation and Manifestation of Christ unto them and us. He was *Velatus in Veteri, Revelatus in Novo Testamento*, veiled and shadowed in the Old Testament, revealed and exhibited in the New, there shewed unto the Fathers in Types, here manifested unto us in Truths, but yet the Same Christ both to them and us, it being no more to their Prejudice that Christ was not then actually Crucified, then it is unto us now that he is not still hanging upon the Cross : for the Virtual Operation of his Merits in the instant juncture of his sufferings spreadeth and expiates it self round about, backwards and forwards, upwards and downwards, and as a Center extendeth its Virtue to every part of the Circumference : so Christ being the Center of his Church, all round about him within the extent of that Circumference, have their dependance upon him, and are interess'd in his Salvation.

Saint Paul *Gal. 4. 5.* Gives (as I may say) the perfect Diameter of this Circumference, shewing the full extent of Christ's Virtue (as he is a Saviour) to all that are concentrick with him, that is, To those before him, as well as to those that came after him; to those before him in these Words, *That he might redeem those that were under the Law*, that is, those that lived in the time of the Law (for so *ὑπὸ νόμον* is rendred in Scripture as well as under the Yoke and Curse of the Law,) to those again that came after him in the Words following *viz. That we might receive the Adoption of Sons*, that is, that you Gentiles (as appears by what follows v. 6. Reckoning himself among them, because he was the Apostle of the Gentiles) might be now also made Partakers with the peculiar people of God in the Adoption of

U 2

Children

Gal. 4. 5.
Thus also
Grotius
ὁ ὑπὸ νό-
μον, i.
Judxi &
Profelyti.
ἵνα τῶ
ὑποδείξῃ
ἀπολαβῶ-
μην, i. e.
Pariter
scil. Judxi
& Gentes.

Children. I confesse this Text also is usually construed another way, neither do I impugne that Construction that is given of it, yet I humbly conceive that I may without any the least violence reduce the Words of the Apostle likewise to this sense that I have now given, because it is not inconsistent with the Scope of the Holy Ghost in this place and because of the Variation of the Persons there mentioned, *viz. Them and mee*, which may imply two distinct Subjects capable of receiving Benefit by Christ, and because Christ himself is here said to be made of a Woman made under the Law, that is, as *Bruno* renders it, *Quia vixit sub Lege*, because he lived under Law, meaning the time of the Law, and putting an end thereunto, that so he might have a Favourable Respect unto those that were Contemporary with him.

I shall conclude this point with some few Examples of Yesterday, for the further Confirmation of it, and then derive from it some Inferences which may be of use for us to Day, and so proceed unto that which followeth.

So Grotius
Fatus sub
Lege, quia
scil. natus
erat Ju-
deus.

Gen. 3. 20

Yesterday did *Adam* lay hold upon the Promise by Faith, and in evidence of this his Faith, he calleth his Wife's name *Eve*, which signifieth Life, Implying, that though God had before threatned him that he should Die the Death, yet he was fully perswaded, that not onely he himself should Live, but his Posterity also should be a Living Posterity, and that among them, his Wife should be the Mother of Christ according to the Flesh, by whom the Sentence of Death was to be reversed, and Life again restored, for, saith *Moses*, *She was to be the Mother of all Living.*

Joh. 8. 56.

Heb. 11. 13

Yesterday did *Abraham* rejoyce to see Christ's Day *Joh. 8. 56* (though afar off *Heb. 11. 13*) when the Promise made to him, that in his seed all the Nations of the Earth should be blessed, was to be accomplished, yea and this was as good Gospel as any that is Preached now-a-days, for so the Apostle calleth it *Gal. 3. 8*.

Gal. 3. 8.

Joh. 19. 25

Yesterday did *Job* declare his Confidence in Jesus Christ in terms of as certain and high Expectation of Salvation through him as any Believer can now under the Gospel *Joh. 19. 25*. *I know* (saith he) that my Redeemer Liveth, or my Redeeming Kinsman (as it may be rendered) He speakes we see after the Language of those times, which hath a Consonancy with the Language of Believers in this Time of the Gospel. By the Law of *Moses*, it was required that one Kins-

man

man should redeem the Inheritance of another that was in danger of an Alienation, who was also to be an Avenger of Blood; for when a Man was slain, his Kinsman by right of Propinquity did pursue the Man slayer, to be Avenged of him, wont also to raise up Seed unto the Deceased Kinsman, who died without Issue. Now unto these Customes, it is probable *Job* doth allude in this speech of his concerning his Redeemer; yet clear it is by the Context, that his Aim also therein is at Jesus Christ, in and through whom he expected all this to be really done unto him. And (let me add by the way) so it is done unto *Job* and all others that are spiritually allied unto Jesus Christ, for that right of Paradise which was lost in *Adam*, Christ our Kinsman hath redeemed and purchased again for us: Christ also is the Avenger of our blood, for when that infernal thief had betrayed us unto death, Christ pursued him, and never left him, till he had Vindicated our Blood upon him; He hath likewise raised us up a Holy Seed, which lay not in our power to do, being Dead in Law through Sins and Trespases. True it is *Adam* did, as it was said of him, beget Children after his own likeness, that is Sinners like himself, and his Posterity to this very day do the like (*& nati natorem, & qui nascentur ab illis.*) But alas *Adam* and *Job* and all others amongst us, notwithstanding the numerous Progenies that may be boasted of, wherein men are too apt to Glory, may be also said to Die without Issue, that is, could never be able to raise up a Holy Seed, to inherit the Holy Land, the Celestial Canaan; now comes this our Redeeming Kinsman, and he doth it for us, for he gives right to believers to become the Children of God *Job*. 1. 12. who are therefore expressly called *his Seed* *Es*. 53. 10. Thus had these Customes of Yesterday their Tendency unto Christ, and their spiritual accomplishment in him. And thus had *Job* a respect unto him, when he gave this Testimony of his Faith, saying, *I know that my Redeemer liveth.*

And thus did the Prophet *Daniel* in like manner Yesterday betake himself to the same Refuge, when he prayed that he might be heard for the Lord's sake, Implying that he could not expect a gracious Answer to his Supplication, but through the Mediation of Jesus Christ, who is Lord of all, as the Apostle calls him *Act*. 10 36. from first to last, and whom the glorious Angels at his first appearance in the flesh acknowledged to be the Lord, thereby ascribing unto him that Title of Honour which was in all Ages due unto him.

In

Gen. 5. 3.

Job. 1. 12.
Es. 53. 10.

Dan. 9. 17.

Luk. 2. 11.

Eph. 5. 23.

1 Cor. 15.

45.

In short, that Synopsis or Cloud of Witnesses, as it is called, which is by the Apostle presented unto us in one view *Heb. 11.* may encompass us about with convictions enough concerning this Truth, *viz.* That the people of God Yesterday, that is, in all the Generations of old, expected and obtained Salvation no other way, but by Faith in Jesus Christ, who is the Saviour of the Body, that is, the Church, ever since it had a Being by the spirit of quickning, wherewith it hath been Acted from the Beginning: for when the first *Adam* fell under the Power of Death, the Second became immediately a quickning spirit.

Heb. 11. 1.

Mr. Jer.
Dyke.2 Cor. 6. 9,
10.

Phil. 3. 20.

Πολίτευμα

Eph. 2. 8. 16.

This was the Faith of Believers Yesterday, who by a spiritual Logick (as the term *ἔλεγχος* which the Apostle useth doth imply) came to discern, and make Demonstrations to themselves of the good things to come, without those ocular and sensible Manifestations which have since appeared. And this indeed is the true Nature of Faith. For look how it is said of God (as one well makes the Comparison) that he calls those things that be not as if they were; so doth Faith make things to be which are not, that is, which are not to sense. For as Faith gives a Nullity to things that are, *viz.* to the Afflictions, Miseries and Mortality of this Life, making them to be as if they were not, according to the Apostles Word (2 Cor. 6. 9, 10) *As dying, and yet behold we live, as chastened, and yet not killed, as sorrowful, yet alway rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things;* so on the contrary (for it is able to overthrow the whole Course of Nature) it gives a subsistence to things not being, and makes those things to be which are not: Thus are we by Faith already in Heaven, though here yet on Earth, *For our Conversation* (saith the Apostle) *our civil interest and society, our trading and employment is in Heaven.* And thus did the Faith of Believers under the Old Testament make Christ to be unto them a full and compleat Saviour before he himself had a corporal being upon Earth. He was to their Faith a Sacrifice Crucified from the beginning of the World, who was not indeed Crucified till the latter end of the World. In them was fulfilled that which was spoken by the Prophet, *He that believeth shall not make haste;* though they did earnestly long for the Coming of the Messiah, yet they did not charge God foolishly, as being slow and slack in his performances, but with Faith and Patience were contented to Wait, in the mean time living

living comfortably upon that Dispensation of Grace, which God in his great Wisdom and Mercy had appointed for them. Yea though the Law come forth in its time for the aggravating of Sin (which as the Apostle saith *Gal. 3. 12.* is not of Faith) crying out unto all with a Loud and Terrible Voice, *Do this, or you shall Die*, yet for all that their Faith did not fail, neither was it made void by the Law, as the law was not afterwards made void by Faith; for according to their Faith, so was it done unto them. Christ the Mediatour they not onely expected, but relied upon according to the Tenour of the New Covenant, and Christ as Mediatour did always appear for them, to guide them in their Way, and to guard them in their need, to grant them their Desires, and to obtain grace with God in their behalf. This hath been largely proved before, and therefore we need not stand much upon it now.

I will onely add one instance more whereby we shall see the gracious Indulgence of the Almighty in that time of Yesterday dispensed in and through Jesus Christ the Mediatour towards a poor Creature, who was then Ambitious, as I may say, to have a Discovery made unto him of the glorious Presence of God beyond the Capacity of his weak nature, and whereto a consenting, according to his asking must undoubtedly have proved his inevitable ruine. This poor Creature was *Moses*, whom I so call in comparison of him, with whom he had then to do, though otherwise *Amanaf God* *צִיִּי הָאֱלֹהִים*, (the Viceroy of Jesus Christ in *Jeshurun*) who when he perceived the Lord's favourable condescension, so as to entertain Familiar Conference with him, and upon his request to renew unto him a Grant of his Presence in the Conduct of his people to the Land of *Canaan*, he thereupon (according to the manner of us all) groweth more bold, aspiring to such a knowledge of God, that never any of the Sons of *Adam* had attained unto, yea such as was altogether inconsistent with frail Mortality. *I beseech thee*, saith he, *show me thy Glory*. It is, by our late Expositours, denied that *Moses* was now desirous to see the Essence of God for that is Invisible *1 Tim. 6. 16.* Neither was *Moses*, its like, ignorant of it, but for my part I leave it undetermined: howsoever it is very evident that he desired to see that of God, which in much mercy was not granted unto him, and therefore it might very well be said of him, as it was of the Sons of *Zebedee*, he knew not what he asked (*For who alas among us can dwell*

with

Pf. 90. Title.

Ex. 33. 18.

with devouring fire ? who among us can dwell with everlasting burnings ?) But as Peter when he was present at Christ's Transfiguration Luk. 9. 32. 33. was so taken with that exceeding Glory which he then saw (yet such a Glory probably as the weakness of man might well beare) that he spake at random (not knowing what he said) of building Tabernacles, &c. In like manner Moses is now so transported with the apprehension of his present Happiness and Priviledge above all men, that though he was not unmindful of his Charge, I mean the people of *Israel*, but was importunate with God not to leave them; yet, he forgets his own mortal Estate, wherein he was to abide, and desires to see that Manifestation of God's presence, which is reserved for another Life, but what saith the Answer of God unto him ? *I will make all my Goodness pass before thee, and I will proclaim the Name of the Lord before thee.* And what could a poor Creature in this World desire more ? Oh what admirable Honour is this that the Lord vouchsafeth unto his Beloved Favourite ? what an incomparable Priviledge is *This Moses* now partaker of above his Brethren ? But it is the Lord, who may do what he pleaseth, for so he saith, *I will be Gracious to whom I will be Gracious, and I will shew Mercy on whom I will shew Mercy.* Nevertheless we may with Modesty enquire how and by what means this glorious Goodness came to be presented unto *Moses*; and that we shall finde to be even by this good old Way, which we have here been speaking of viz. the Mediation of Jesus Christ. I go not about to wrest this excellent Scripture, by forcing upon it a sense which may not agree with the minde of the Holy Ghost therein, That be far from me; what I have to say concerning it, I shall leave to the Judgement of the Wise and Godly.

First I shall by the way take this for granted, because it hath been already proved, that *Moses* had to do with Jesus Christ, as the rest of the people had, while He and they were together in the Wilderness. And it must be confessed, that there was as much need of the help and interposition of a Mediatour in this matter that we are speaking of, as in any thing els; which I say was in great Mercy dispensed unto *Moses*, as is manifest. First by the Preparation that preceded this glorious Appearance. Second y by the Form and Method of the Proclamation of the Name of the Lord, at the time of that appearance.

As for the Preparation which is mentioned in the three last Verses of

Ex. 33 19.

Ex. 33. 21,
22, 23.

of this thirty third Chapter the particulars thereof are very remarkable viz. concerning the place that is said to be by the Lord, and the Lord's putting *Moses* into the cleft of the Rock, and covering it with his Hand: which that we may the better understand, and see how apposite they are to our present purpose, it will be needful for us to take into Consideration, that whole intercourse between the Lord and *Moses*.

First, *Moses* prayeth unto the Lord, V. 13. in these words, *Shew me now thy Way?* What is that? Thy Way, say some, that thou meanest to take with this people in bringing them to the Land which thou didst promise to give unto their Fathers: I will not deny but that this might be in the minde of *Moses*, now when the Lord was pleased to admit him into his presence, because he was ever zealous for the peoples good; But there are some Circumstances which follow, that do incline me to another sense, at least to joyn another with this, both which may be allowed together, being not inconsistent each with other, but tending both to one and the same end. It seemeth unto me that *Moses* here prayeth that the Lord would reveal himself unto him out of the Cloud, in some shape and form, as he might be visible unto his bodily sight, which he therefore calleth his Way, because he had been wont to do so to the Patriarchs before him, whom he likewise knew by Name. And I do the rather conceive this to be the sense, because of the ground and reason of his desire, which is added by him in the words following, *Lord (saith he) Shew me thy way that I may know thee, and that I may find grace in thy sight.* True it is the Lord promiseth him immediately after this, that his Presence should go with him, as being an Answer to his request in the behalf of the people, the necessity whereof *Moses* also urgeth and insisteth upon V. 15, 16. Yet doth the Lord give him a further Answer in the Words that follow V. 17. as to a thing somewhat differing from that which concerned the people, *I will (saith he) do this thing also that thou hast spoken, for thou hast found grace in my sight, and I know thee by Name.*

Now since the Lord had before consented that his Presence should go along with him in the Conduct of the people, and that *Moses* had given his Restipulation thereunto, resting him fully satisfied with what the Lord had promised, to what purpose is this other Consent now superadded, and that with a note of difference from what had passed

before, if it be not this which I have here declared; viz. that the Lord would according to his desire Visibly appear unto him out of the Cloud in a humane shape, as he had been accustomed to do to others whom he knew by Name? which sense being admitted how clear will the Circumstances following, that are preparatory to the great discovery of God in the next Chapter, be unto us, which otherwise will prove very intricate and obscure? *Behold* saith the Lord *there is a place by me, and thou shalt stand upon a Rock, and it shall come to pass while my Glory passeth by, that I will put thee in a Cleft of the Rock.* Now what place upon Earth can be said to be neerer to the Lord then another, seeing he filleth Heaven and Earth with his presence? And what Rock, or Cleft of a Rock could be able to secure *Moses* from the danger of being consumed by that excellent Glory, which did appear, seeing the Rocks are cloven to pieces, and thrown down before him?

Nah. 1.6.

How then could these things be? It is in vain now to produce an Anthropopathy, and so stretch it so far as to make it level with every Circumstance; for doubtless there was a Reality in this matter, and every particular of it was done and effected to *Moses* sense, and to the full satisfaction of his expectation; so far as might stand with the safety of his Life. Granting therefore that Jesus Christ appeared unto *Moses* as a Man, there might then be a place said to be, according to the ordinary course of Nature, neerer to him in that Mount, where the Lord was wont to meet this his servant, then another elsewhere; he might also put *Moses* into the Rock, and cover him with his Hand, to preserve him from the imminent Danger, and then take away his Hand, that so *Moses* might see some glimpse of that Glory that passed by. Yea more, it is said *Exod 34 5.* that *the Lord Descended in a Cloud, and stood with him there, and proclaimed the Name of the Lord,* and yet in the sixth verse it is said, *The Lord passed by before him, and proclaimed;* to stand still with *Moses* proclaiming, and to pass by before him proclaiming too, seemeth in reason not to hold well together: the true meaning therefore undoubtedly is this, Jesus Christ, who is Jehovah the Mediatour, came down upon the Mount in a Cloud, and then after he was descended, appears visibly unto *Moses*, according to his former Promise, and stood with him there to protect him from Danger, while Jehovah that is God the Father who is essentially one with the Son, passed by in his Glory, proclaiming his Name. To say nothing of the Lord's stay and abode with

with *Moses*, and his converse with him, as it is at large declared in the following part of the Chapter, and that for forty days and forty nights, as appears V. 28. after the end of this glorious Vision; which did also put a glorious lustre upon the face of *Moses*, which never any of God's former appearances unto him did, It is I suppose manifest unto all men, that this preparation that was here made, doth demonstrate clearly that Jesus Christ was a mediatur to *Moses* for good, and that without him he could never have been able with safety to his Life to have endured that excellent glory.

Secondly, The form or method of that divine Proclamation doth also intimate the same unto us. Let us consider it so far as I conceive for the present it hath a pertinency to the point in hand, and that is in the order and method of the Names wherewith the God proclaimeth himself, viz. *The Lord, the Lord God*. Observe first, *The Lord*, then *The Lord God*, The first implying one that hath his Being of himself, and who is the Authour of all subordinate Beings; the second signifying, the Lord Strong and Mighty: The first sheweth Goodness, the second, Greatness: The first, puts the Creature into a relation unto God, and gives it a dependance upon him, the second advanceth the Divine excellency above the Creature, and beyond the descent of a Correlation unto it: in a Word, The first conferres a Right upon Believers to and in the Mediatour (for it is Jehovah that gives a being to all the Promises *Exod. 6. 3.*) the second makes the Mediatour himself subordinate unto God.

Now therefore, behold the Goodness of God presented unto *Moses* in that *The Lord* is named before *The Lord God*: had this Proclamation of the name of God been without this preceeding Title, I doubt it had not been safe for *Moses* to have seen any glimpse of all that transient Glory, such as never was the like manifested unto him, or any other mortal man before: and if so, what can this argue but the necessity of a Mediatour between God and man, without whom never could any of the posterity of *Adam* since the humane nature was defiled by his Disobedience have the least Acquaintance with the Almighty to their Comfort, but must for ever have been kept at a distance from him. But it is the Lord that is between *Moses*, and the Lord God, which makes all that God saith of himself to be very good.

And now I do here humbly commend this Interpretation which I have given of this place of Scripture to the whole Church of God,

Ex. 34. 28.

Ex. 34. 6.

Ex. 6. 3.
Note *Moses* his former admissions into Gods presence were granted unto him by an extraordinary condescension, possibly because he was then to be Mediatour of the renewed Covenant of works wherein Jesus Christ was not to be concerned.

being partly led thereunto by the consideration of the different manner (which also is observable) of the Scriptures speaking of God before the expulsion of our first Parents out of Paradise, where the promise of Grace was given unto them immediately upon their Fall, from that which is spoken of him afterwards; before, viz. In the second and third Chapters of *Genesis*, *Moses* speaks of God with the Appellative Title of *The Lord God*, but after in the fourth Chapter, and so forwards he maketh mention of *the Lord* onely, not *The Lord God*: which to my apprehension doth plainly imply, that God did not appear unto Man after the Fall, as he did before; but what intercourse soever passed between God and Man, was in and through the Mediation of *Jehovah*, that is, *Jesus Christ*, the Lord: Not but the Father and the Holy Ghost are called in Scripture *Jehovah* too, even as the Son (see *Pf. 2. 2. Pf. 110. 1. 1 Cor. 12. 4, 5.*) But wheresoever these two Titles, *The Lord*, and *The Lord God* are set together and distinguished each from other (as in that to *Moses* before mentioned, and in this latter mentioned by *Moses* (there is the Son onely *Quatenus* Mediatour to be understood by it.

Clearly then *Jesus Christ* was the Mediatour Yesterday between God and his people, as well as to Day. And upon the whole it is manifest that he was ὁ Ὁυτός, the Same, or the onely He to his Church in point of Salvation under the Old Testament, even as now under the New. And let this suffice for the Confirmation of this Doctrine. But as we have proved the Truth of it, so it is very fit that we should now improve it in making some Use thereof for the furtherance of the Gospel.

In the first place, I shall again take this opportunity to make an Address to the dispersed of the Jews, whom I do beseech by all that antient Love that hath been between God and them, that they would yet look upon him whom they have pierced. And herein I do but exhort you (O yee that were once a People, yea, the onely people of God) to that which your selves know well enough is prophesied of you, and which shall surely be accomplished shortly by you. And I beseech you, will it not be far better for you, that the Prophet's words should be made good in this Generation, then in those that come after you? Look upon your present estate wherein you stand, and see whether that honourable Bloud of the Lord *Jesus Christ* which your Fathers

Jehovah
Jehovah
El.

Zech. 12.
10.

1 Pet. 1. 19
Τίς τις αὐ-
τός,

Fathers shed, do not lie upon you as a stupendious guilt unto this very Day. Look upon all that is written by *Moses* and the Prophets concerning him, and see whether it be not all exactly fulfilled to a Tittle in that our blessed Lord, who on Mount *Calvary* by *Jerusalem* was with wicked hands crucified and slain. Nay, have not your selves been instrumental in executing that upon Jesus of *Nazareth*, which was prophecyed should be done unto the Messiah? Alas, alas, will you be still wilfully b'inde? look up and behold your King! Pilate once spake it in scorn, or out of a Design of Rebellion against *Caesar*; but I speak it unto you, as I said before, out of a hearty desire of your Restauration to your former Glory: Behold I say your King, and behold your Priest, and behold your Prophet; Your King, who watched over you in all your Generations of old, to defend and protect you, and to deliver you from all your Enemies, and whom now also to serve, you will undoubtedly finde to be your perfect freedom; Your Priest, whose Sacrifice did virtually accompany all the Sacrifices of the *Aaronical* Priest-hood, making them effectual for your Good, and will fully expiate your great sin in sacrificing, that is, Crucifying even this your High-Priest, who is now in the Holy place, at the right hand of his Father, making intercession for you; Your Prophet, who gave unto your Fathers Statutes and Judgements, so righteous, that there was no Nation how great so ever in this World that had the like, and who will now again teach you the good and the right way, if you will hearken unto him.

Job. 19. 14

Awake, Awake therefore O *Israel*, awake awake, gather your selves together, yea, gather your selves together, O Nation that art to be desired, behold and see how tenderly careful the Lord hath been of you, ever since he took you to be his peculiar people: Time was when he carried you about as upon Eagle's wings, and the time is now come, that he would take yee into his Bosome, wherein alone you shall after all your unkindnesses finde rest for your Souls. He remembers the kindness of your Youth, O that you would now consider the kindness of his Age! Fortie years long did your Fathers greive him in the wilderness, and will you go on to vex him fortie times forty more? He then swore in his wrath that they should not enter into his rest, and accordingly it came to pass; for their Carcasses all fell in the wilderness, but their little ones which they said should be a prey, them did he bring into that Good Land, which he promised to give unto

Abraham:

Abraham: be warned therefore betimes, for if you will not turn, you shall certainly fall and perish, as they did, but your Children shall surely see that Glory that shall be revealed, for the Lord hath sworn in his Love, that *Jacob* shall not be forsaken for ever. Consider it is no novelty that we perswade you unto, but that which was from the the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life (for the Life was manifested, and we have seen it, and bear Witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you, that yee also may have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ. Come then, I say, again, and mourn for him whom you have pierced, and we also will mourn with you; for good cause have we so to do, having alas many a time dealt too treacherously with this our great redeemer, and put him to an open shame by our frequent swervings and tergiversations from that righteous and holy rule that he hath set us; we will abandon this present evil World, and all the flattering insinuations thereof: our dearest relations shall be of no Value with us in comparison of our fellowship with you, and that Brotherly Covenant which shall oblige us both unto our common Lord, who hath loved you from the beginning, and will love you again more abundantly, if you will now turn unto him. Return, return therefore O *Shulamite*, return, return.

Secondly this may teach us to forbear that Disdain which is commonly found to be in these days against the Ages that have been before us; For, whatsoever Light hath been in the World at any time, it hath been derived from this Father of Lights, *Jesus Christ*: And he hath by that tender care which himself had both of the Law, and the Fathers who lived under it and before it, set us an Example to bear a due respect as becommeth Brethren to that antiquity, which hath been enlightened by him in this Day of the Gospel. For the Law, though it was perverted, by such as would not believe in him, to a Sinister use, even to the utter Abolition of his whole Evangelical institute, and was in that respect justly disavowed by his Apostles in their writings; yet he professeth the design of his coming was not to destroy the Law, but to fulfil it. And for the Fathers in their sundry Generations

tions before him, who walking in this Light had fellowship with him, we have sufficiently seen how he hath owned them. Yea and ever since he hath been the leader and supporter of his Church in all the various changes that have come upon it, for he is he *Everlasting Father* of his people *Esf.* 9. 6. and the Provision, whatsoever it was, that his family hath hitherto lived upon from the time that he dwelt among us, as it hath been at his cost, and of his wife and prudent devising, so it hath been always ordered and disposed by him. How ill then doth it become us, in these days to cast forth reproachful speeches against the Light of antiquity, or those that walked in it? Do we not thereby call into question the Wisdom of Christ himself?

I speak not here of the unwritten Verities or Traditions of Antiquity (as they are called) which have neither with them a Catholick Recognition, nor any warrant or footstep from the written word (That is a Door which hath let in much Corruption into the Church) nor of the untrue writings of any Monkish Heterodox Spirits, which are the spurious Issue of that man of Sin: But that which I do undertake upon this occasion to vindicate, is that Holy, Venerable, Renowned, Orthodox Antiquity which hath been alwayes faithfull to Jesus Christ and his Gospel, which hath borne the burden and heat of the day in maintaining and defending by Writing, by Preaching, by Living, by Dying, the Doctrine of Christ crucified against the Prince of Darkness, and all his cursed Adherents.

What though there have been clouds and eclipses of the glorious Light of Truth in former times (which notwithstanding have by the brightness of Christs appearance in the Ministry of his old Servants been dispelled, scattered and removed.) What though there have been Differences and Contentions arisen rather about Circumstantial than Fundamentals of the Gospel (from which we in this Age are not altogether free) Yet since it is so, that Jesus Christ hath been the same to them which he is to us, we should learn to judge at least more modestly then we do of the dayes that have been before us. It is, as it hath been observed, the common disease of all Ages to applaud themselves above any that have been before them; Actions of men being for the most part according to the vogue and sway of times, and have onely their upholding by the opinion of the vulgar. We deale with Antiquity but as Posterity will with us, which ever thinks it self the wiser, and that will judge likewise of our errours according

to the Cast of their Imaginations. Yet I say not but that we have great reason to bless God for those discoveries of his Grace, and those Manifestations of his Truth that wee enjoy in these times, and I doubt not but God hath some also now that will be valiant for his Truth, as there have been ever of old; but when we look into the Lives of those who now-a-dayes are most zealous in decrying Antiquity, and extolling the present Age, and yet finde Spiritual Pride and Cenforiousness so common amongst them, besides their Intemperance, Uncharitableness, Covetousness, Uncleaness, &c. which should not be once named without Horrour among Saints, what shall we then say, but that we are too much infected with a Laodicean Temper, accounting our selves to be rich and increasing in goods, and have need of nothing, when indeed we are wretched and miserable and poor and blind and naked. We make our boast often of the great knowledge and understanding that we have in the mystery of the Gospel above all others that have been before us, and that we are as Children standing upon the shoulders of Giants, and therefore we can see further then they (a childish Conceit and an absurd Crotchet wherewith many please themselves, being ready to say not from the Humble Spirit of God, but from a strong opinion of their own weakness, and a weaker Judgment of the strength of others, we are wiser then our Teachers, we have more understanding then the Antient ever had) but can they, or any else tell us what Holiness there is more now, then there hath been in the Saints of old? What Brotherly Love? What zeal for the Truth? what contempt of the World? what mortification of inward Lusts and crucifying of the Flesh with the Affections thereof, is now to be seen in this Generation more then hath been formerly? If we know more then others that have been before us, and yet come short of them in the power of Religion what a shame is it? It was an ingenuous Confession made by one of late times in their greatest Assembly, though he mistook in his Paralel *We were best* (saith he) *in worst times, we held our Cloak in the winde, and now are laying it off in the Sun.* A miserable declination from the Life and Power of Godliness is come to pass within these few years: our practicals, our inward and close ways of walking with God in Faith and Love are sublim'd into fancies, and vapour out into Fumes of new opinions, and which is worst of all, we take this Dregs to be growth, and conceive our selves to be more spiritual and refin'd, because more Aierry and Notional.

The

*As Saint
Margarets
Westmin-
ster.*

The Lord humble us for our declensions and swerving: from the end of the Commandment, which is Love out of a pure Heart, and of a good Conscience and Faith unsained, and for our turnings aside to vain Janglings.

And now if the example of our Lord Jesus Christ, as it hath been before presented unto us, together with his immutable constancy in being still the Same in the Dispensation of his Gospel, it being never yet wholly retracted since it was first made known unto the World (for it was once and but once delivered unto the Saints) will not move us to give a due Veneration to the Holy Antients and Fathers that have gone before us, who have been partakers with us of the same precious Faith, and have laboured with indefatigable pains in the Lord's Vine-yard, their workes praising them in the gates, let the consciousness of our own unworthiness under that glorious Light, unto which we do pretend, perswade us thereunto.

But if any shall say *quorsum hec* ? To what purpose is all this earnestness about antiquity ? I may answer, Is there not a cause, when the Glory of Christ is diminished by our detraction from it, and when a common violence is done to the Holy Scripture in limiting the Accomplishment of sundry Prophecies to these times, and those that come after us ? It being most certain they have been already fulfilled, even in those elder days of the Gospel, that are made of small reckoning by us.

Thirdly, This may serve to satisfie all the World that the Religion which we profess is the onely true Religion ; we I say that have separated from *Rome*, as it now standeth, or rather as it is fallen from what it was before that depraved and deplorable Corruption which it hath contracted by the intrusion of many and sundry superstitions upon it through the subtilty of Satan, and the cunning craftiness of men of corrupt minds, who have sought themselves and their own interests more then the things of Jesus Christ.

If Antiquity must needs be a mark of a true Church, then can we make our boast of it as much as any. *The rock of Ages* is our foundation, and the gates of Hell shall never drive us from it. We disdain to hold of *Luther* and *Calvin*, or any man els how eminent soever he might be for Piety in his Generation. A tenure indeed that the recent Conventicle of *Rome* hath devised, which because it pretendeth to *Peter* as its Founder and Authour Paramount, will there-

fore obtrude upon others the like Weak and Upstart originals, and if they cannot compare with them (as they conceive) in such a Claim, they are ready to cry them down for Novelists and intruders as utterly unworthy to have any society with the Churches of Christ. But far be it from us to build upon any such foundations; And for any Novelty in our Profession, as concerning the substance of Religion, we can maintain it against the World, that we are in no wise Guilty thereof.

Mat 19. 8.

It must be acknowledged on all sides that the old way is the only right way, and that that is most consonant to Truth, which is of greatest Antiquity. But then the Question will be, where our Computation shall begin? Surely it must not be at some Centuries of years that have been lately before us; but rather we are to look for the first beginning of this way, from the beginning of the World, otherwise it will not in this sense Merit the Title of Antiquity, but that Gospel exception will be of force against it, *Non fuit sic ab initio, It was not so from the Beginning.* A singular and compendious Gradation of the rise and progress of Truth, is that which is given by a certain Antient, *Id verius quod prius, id prius quod ab initio, id ab initio quod à Deo,* That is truest which was first, that which was first is from the beginning, that which was from the beginning was of God. And truly (as it was said before, so may we say it again) *our fellowship is with the Father, and with his Son Jesus Christ* according to the order of the foundation laid in God's eternal decree, and as the faithful people of God have had theirs in all the Ages of the Church, that have been before us. If we vary from others in outward formes, or if there be variances amongst our selves about them (as alas there are too many, the more is the Pity, and when was there a people of God constituted into a Church that were wholly free) yet this will not conclude us to have taken up a new Religion, no more then the several Fashions in our Attire do deprive us of the antient Priviledges of our Country, and make us another Nation.

To conclude, we are of Yesterday, and know whom we have believed, and are known of him, *viz.* Jesus Christ the Same Yesterday, to Day, and for ever.

Fourthly, We may upon the Consideration of this Doctrine see how absurd and foolish that Dream is of a certain *Ubi*, a Place of confine-

confinement for the Souls of the Faithful, who lived and died Yesterday in that long tract of time under the Law, and before it, which place is by the *Papists* called *Limbus Patrum*; for in regard the work of Redemption was not fully accomplished by Jesus Christ, till he had suffered Death upon the Cross, therefore say they, all those Patriarchs and Prophets, and Holy men of old from the beginning of the World unto that time, could not enter into Heaven, but were shut up in some lower parts of the Earth, bordering upon Purgatory, which say they is next door to Hell. For (saith Bishop *Mountain*) as if some of their Masters had been seen sent thither to take a survey thereof, they do quarter out that infernal Clime into four Regions; And this place amongst the rest, which they have assigned unto the Fathers, they determine to be the uppermost Fringe, as the Word *Limbus* signifies, or the verge of Hell. It is not my purpose to descend so low as to examine the particulars of this their subterraneous Chorography. I believe the Vanity thereof is Visible enough to all that have not their Eyes put out with the smoke of Purgatory. Rather let the strength of our present Doctrine be set in opposition to this fond dream of that false and *Apostatical* Church of *Rome*, which hath obtruded many such like idle Fopperies upon those poor people that are bewitched with her Sorceries, and then let all mankind judge what is the Truth. True it is, they make much boast of Antiquity in the upholding of this their fabulous *Limbo*; though as learned an Antiquary as any possibly that ever was in their Conclave, affirmeth, that Antiquity will not own it. Nevertheless if it should, it shall be of no Value with us, if it clash with the Divine Oracles of the Holy Scriptures. They tell us that the Souls of the godly are in the bundle of Life with the Lord their God 1 Sam. 25. 29. And that the spirit returns unto God that gave it Ec. 12. 7. That the Soul of *Lazarus* was carried by the Angels who always behold the face of God in Heaven (*Mat.* 18. 11.) into *Abrahams Bosome* Luk. 16. And therefore it is well observed against the *Rhemists*, upon that place, that *Limbo* being supposed to be under the Earth, and *Lazarus's* Soul from Earth was carried upwards, If he went to *Limbo*, the Angels were not well acquainted with the Way, in that they carry him above the Earth, when they ought to have carried him to a place underneath the Earth.

Add hereunto what a world of Absurdities would follow, if this

Bishop
Mountain
rague of
Nor.

1 Sam. 25.
29.
Ec. 12. 7.

Luk. 16.
22.

Act. 15. 11

Luk. 20.

32.

Heb. 11 9

10.

A term appropriated by the Holy Ghost to the Ages of the Church before Christ. But not fit to be used now in the time of the Gospel.
Gerard.
Rom. 5. 15

Papists devise should pass for currant: How could Saint *Peter* say Act. 15. *We believe that through the grace of our Lord Jesus Christ we shall be saved even as they?* How could the Patriarchs be said to live with God, if they were banished out of his Sight Luk. 20. And if this *Limbo* be the Brim or Hem of the damned places, how is it said that the Glutton in Hell saw *Abraham* afar off with *Lazarus* in his Bosome; and that there was a great Gulse and Distance between the Damned's place, and that wherein *Lazarus* abode? As for *Abraham* it may be collected clearly from Heb. 11. 9. 10. that he immediately after Death was received up into Heaven, according to his expectation. Contented he was with his sitting Tabernacles, while he continued as a Sojourner here in this Life, because there was a City to come after this Life that would be firm and steddy, wherein he looked to be admitted, and which should make full amends for all his wearisome Peregrinations. Where we may see, that that City having Foundations, which the Holy Patriarch by Faith expected, is by an Antithesis set *ad oppositum* to those Tabernacles, which he formerly lived in with *Isaac* and *Jacob*, whereby is intimated that he was not received into any other building after his death, then that which is permanent. Into which City he being received, it must necessarily follow, that all the faithful people of God, who were transported by Angels into his Bosome as *Lazarus* was, were there received and entertained likewise. Moreover (because this Parable is much perverted by the *Papists* to their sinister sense) when *Abraham* opposeth *Lazarus's* Comfort to the Glutton's Torment, it is evident that he being in infinite Torment, the other was in infinite Joy; which because it cannot be but in Heaven, as in the Lord's Presence-Chamber, it followeth that the † Bosome of *Abraham* is the Rest that his faithful and right begotten Children have in Heaven.

In fine, That which chiefly I have to say against this absurd error is this, *viz.* That it derogateth from the Merits of Jesus Christ, making him not to be of yesterday, and his death to be effectual onely *à parte post*, to those that come after him. An Opinion therefore to be Anathematized by all the Churches of the Saint, yea further, the Sin of *Adam*, is by this means (contrary to the Doctrine of the Apostle Rom. 5. 15.) made more powerful to Condemnation, then Christ's Righteousness can be unto Salvation; for the Sin of *Adam* casteth his Wicked and Unbelieving Posterity into Hell immediately after

after Death, whereas by their Doctrine, the Communication of Christ's Righteousness with them that believed in him, could not immediately after Death lift them up into the Kingdom of Heaven. How this can stand with Christ's honour, or how it agreeth with the aforesaid Scripture, let the Jesuites themselves tell us if they can.

Well but yet the Scripture notwithstanding (they affirm) will bear them out in this their opinion, for saith the Apostle *Heb. 9. 8.* *The way into the Holiest of all was not made manifest, while as the first Tabernacle was yet standing.* Upon which place these Limbionians do much harpe, for the maintenance of their foolish errour, collecting as they think very strenuously, that the way to Heaven was not open before Christ's Passion, and therefore the Patriarchs and good men of old must needs have some other place of rest assigned unto them for their abode until that time.

Objection.

Heb. 9. 8.

A short Answer to a vain Cavil may suffice; briefly then, let it be observed, The Apostle saith not, the way to Heaven was shut up while the first Tabernacle was standing, but *μὴ πῶς πεφανέρωται*, was not yet clearly manifested. Whereby he gives us to understand, that the people of God under the Old Testament, knew the way to Heaven, but darkly, viz. through the vail of Types. But withall that they knew there was a time of clearer Light coming, which, when the shadows were removed, and that old Tabernacle taken down, should make the way plainer to those that should walk in that Light: for the Word *φανέρωσις* doth certainly signifie this kind of manifestation by Light, as we may see in sundry places of Scripture, and not such an *Apertio portarum* an opening of the gates of Heaven, as these Popish Phantasticks vainly imagine, who do hereby onely manifest their gross Ignorance, in that whereas the Apostle saith, the way to Heaven was not manifest in regard of knowledge, They will against all sense and reason maintain, that the way to Heaven was not open in regard of Entry, as if the way could not be open to enter, because it was not manifestly known. Upon which account (as one well observeth) they may shut out our Christian Infants at this day, who do not onely not manifestly, but not at all know the way to Heaven: and if the way to Heaven be open to them for entry, although it be shut in regard of knowledge, how much more was it open to the faithful under the Law, who (as to sufficiency) knew the way to Heaven, although not so manifestly as we do?

Solution.

As

And as Athanasius used them, who was the Author of them.

As for that which hath been Objected out of our Common Liturgy, viz. *When thou hadst overcome the sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.* I answer, they are much mistaken, who render the sense of the said words in that manner to the derogation of Christ's merit ; for if they be interpreted aright, they do rather advance the honour of the Lord Jesus, in that way and kinde that we have here insisted upon, then in the least degree detract from it, the genuine meaning of them, as we use them, being this, *Jesus Christ after his death, did open the Kingdom of Heaven to all Believers, viz. to the Gentiles as well as to the Jews, whereas before, it was openely unto the Jews.*

Lastly, Where as it is said by some, that though the Fathers were not shut up in *Limbo*, as the *Papists* fondly dream, but immediately after Death were carried up into Heaven, yet they were not admitted to that *Ubi*, that place of Glory, wherein they have been ever since our Saviour's Ascension ; I Answer, till such time as we can see some *constat* for this in Scripture, we must take leave to declare our Judgment against it : rather because the Holy Scripture is so clear that Jesus Christ was the same Yesterday which he is to day, we may admire that the least scruple should arise in the thoughts of any, that the power of his Resurrection could not put forth the same Virtue to the Saints of old, so as to make them *Quoad statum separationis*, as perfectly happy, as it doth unto those that have, and shall come after. We are not to be regulated by the Opinions of Men in this matter, whether Antient or Modern, though in some other points that are not of so great concernment we may happily afford a willing compliancy : In this case we will call no man Father upon Earth, for one is our Father, which is in Heaven ; To the Law therefore, and to the Testimony, whosoever speaks not according to this Word, in Order to Christ's Glory, and the Salvation of his Church, it is because there is no Light in them.

And now when I was even about to leave this point, so to proceed unto that which followeth ; I have met with a spoke in my way upon which I must stop a little, being well assured notwithstanding, that my Text will bear down all Opposition that may be raised against it.

There have been we know in these late times certain strange Opinions

nions scattered about, such as have been of pernicious consequence to Religion, And if amongst the rest I meet with any which strike at the Honour of our Lord Jesus Christ, which our present Text ascribeth unto him, I hope I may take liberty to bear Witness against them, of how great Name soever the Authours thereof may be that have maintained them. I shall forbear to nominate any Persons, but doe heartily wish, they would seriously consider with themselves, how they may for the Church's sake, retract that which they have of this Nature, so unadvisedly written.

It hath been maintained and published by one Authour especially of great and eminent Note, That the Object of the faith of the Patriarchs and Fathers of old, was not *Jesus Christ the Mediatour*, but *God alone, that is, God the Father*, And that such efficacy as the expiatory sacrifices of the Law had, was not so much in reference to the sacrifice to be made of Christ, as extrinsecal and affixed by the Divine Ordinance and institution of Almighty God: Yea, that the very Heathen did in those times without Christ, even by the light of Nature attain unto such a Knowledge of God as was enough for their everlasting Salvation.

That these Cockatrice Eggs were hatched by Hereticks of old is well known, The Church was much pestred with these *Pelagian* vermine in former times; But that after they have been crushed with the hammer of Divine truth in the hands of Holy Antients and Servants of Christ of late, that they should I say be now, brought to Light again, perking up with such boldness as they do, and that among us in this Church, who have been taught by terrible things in righteousness to set up and adore the Lord Jesus Christ in his Throne, It is and will be surely too great a provocation of God's jealousy against us. Having therefore mett with such Assertions as these, so destructive to the Piety of the times, and so diametrically contrary to the Doctrine that hath been insisted upon, being derogatory to the Merits of the Lord Jesus, making them useless to the World before the time of his coming, I conceive a necessity is laid upon me to protest against them.

It hath been the great design of Satan at all times to bring the world to be as little beholding to Christ, as may be; and to that purpose hath he bewitched men with strong delusions, one while suggesting to their minds prejudicate opinions concerning the ways of Christ, that they are greivous, unprofitable and unreasonable ways, another while infusing

infusing into them Principles of self-sufficiency, that so long as they have materials enough of their own to finish their building, what need they go to seek in another's Quarry: sometimes perswading them that the Saints in Heaven must be his Coadjutours in office, to obtain grace for his people here, and to help them in time of need; again making them believe that after this Life is ended, their souls must lie down in Purgatory for a time, before they can be carried up into Heaven. And why is all this, and much more attempted by this grand Adversary the Devil? but because, as I said, he would draw men to have as little dependance upon Christ as possibly he can; and consequently, that he might by degrees totally eclipse the glory of the Lord Jesus (for he hates him with a perfect hatred) and utterly frustrate in the end the great work of Redemption.

From this Forge it is (I doubt not to say it) that this old Antichristianisme now newly revived, concerning the needlesness of the Knowledge and Faith of Christ under the Law, hath had its forming and contrivance, wherein some of late have exceeded above measure. It would be too tedious here to interfert all that is written of this matter in a Book called *Theologia Veterum*, and to give answer thereunto; this onely would I know, how the Lord Jesus could *Quatenus* Mediatour be *à l'Ante* Yesterday, if all that is said concerning Justification and Salvation, not onely of the Fathers that were of old taken into Covenant with God, but of the very Heathen, not in and through Jesus Christ, but onely by a general knowledge of God the maker of Heaven and Earth, be true. Doubtless there cannot be truth in both these assertions: and if any shall assert Doctrines contrary to the expresse Word of Scripture, whether it is better to hearken to the Holy Ghost, or them, judge you. But I shall leave this matter to their second thoughts, who have been too rash in spreading about these Anti-scriptural Paradoxes, hoping that those who continue still too pragmatically Active therein will now find Cause to repent them betimes of their error and retract it.

Onely I must here add, if this Error be to be repented of, how much more that other which is made the ground of it, and which doth indeed snatch the Crown off from the head of Christ, not suffering him to have any thing to do at all in the salvation of his people from the beginning of the World to the end thereof, viz. *That God was pleased to make choice, not of the Object, but the Act of faith, The To Credere*

Credere, as it is called, to be imputed to his people for Justification. And what I beseech you doth this signifie, but that God was not so well pleased with his Son, as with us poor sinful Creatures? Or, as if it stood with the Wisdom and Justice of God, to make choice, and accept of that which was imperfect (for so is Faith in the strongest Believer, considering it in the Act) to make sinful man *Rectus in Curia*, righteous in his Sight, and to reject that which was most Perfect. If this be not to dishonour both the Father and the Son, I know not what is. But as the Holy Martyr said of old, *in re tam sancta Deliberatio non habet locum*, When such affronts as these are put upon the Almighty God, we must not be mealy-mouthed; how dares any man utter such a notorious untruth as this, *God was not pleased to make choice of the Object of Faith for our Justification*? If an Angel from Heaven should come and preach this Doctrine we should spit in his face, and hold him accursed: Can there be any thing in this world dearer to us then this, that the Lord is our Righteousness? Is not this the foundation of our Comfort here, and of our hope that we may lift up our heads with confidence hereafter at the great day of Retribution, against all the pleas of the Law, and the clamours of the great Accuser of the Brethren? what Doctrine is there that the Apostle Saint Paul doth more clearly and more frequently insist upon in all his Epistles, then this, that, It is the Righteousness of Christ and Christ alone that is imputed to us for our Justification? To give some instances: *Rom. 5. 19. By the obedience of one (that is Christ) many shall be made Righteous* 1. Cor. 1. 30. *Christ Jesus is of God made unto us Righteousness* 2 Cor. 5. 21. *We are made the Righteousness of God in him* Gal. 2. 16, 17. *Knowing this, a man is justified by the faith of Jesus Christ, that is, by Christ himself, as is plain in the Verse next following. Yea, and the Apostle for himself particularly professeth, saying, I live not, but Christ liveth in me, for I live by the faith of the Son of God. See how he glorieth in the Object of his Faith, as that which is the staff of his Life, viz. of his justification in the sight of God, without w^{ch} he confesseth himself to be a dead man. True it is, that he saith elsewhere, viz. Rom. 4. 5. Faith is counted for righteousness, but that must be understood relatively, as faith is fixed upon the object and as the object puts virtue into it, otherwise we should make the Apostle to contradict himself, and it is very observable, that whensoever Saint Paul speaketh of faith in this point of justification, he still renders*

Rom. 5. 19.

1 Cor. 1. 30

2 Cor. 5. 21

Gal. 2. 16,

1 7

Gal. 2. 20.

Rom. 4. 5.

is thus, *τῇ Πίστει*, or *διὰ τῆς Πίστης*, that is, through faith, or by faith, as implying somewhat that we receive by faith, but never thus *διὰ τὴν Πίστιν*, that is, for faith, as if Righteousness were a recompense given unto us for the bare Act of believing. Neither is it ever said in an active sense, faith justifieth, but *by faith we are justified*, that is, Passively by a forein Righteousness, which by faith as the recipient onely is applied unto us. When a beggar puts forth his hand to take an almes from a liberal man, should he say, mine own hand, or the sense of my poverty that made me beg, hath releived me in my want, and have no regard to the Giver, or to the Alms it self, whereby his Life is sustained? When our Saviour tells his Disciples *Mat. 5. 14. They were the Light of the World*, did he then deny himself to be that light which lighteth every man that cometh into the World *Joh. 1. 9*. A power is given unto Ministers of the Gospel in many places of Scripture, such as properly belongeth unto God himself, and his Son Jesus Christ, As for example, the works of Regeneration, Conversion, Remission of Sins, everlasting Salvation: what are all these but works far beyond the reach of man or Angel, being such as hath been said belong unto God and Christ, yet we know all these are by the Gospel ascribed unto Ministers: for they are said *to beget men unto God*; as also *to convert them, opening their eyes, turning them from Darkness to Light, and from the power of Satan unto God, to remit their Sins, yea to save them*: but now because these things are spoken of Ministers in a way of subserviency unto Jesus Christ, will any man be so void of reason therefore, as to exclude Christ himself, and say, not Christ, but Ministers do regenerate, convert, forgive, and save those that do believe? Yet thus do our adversaries argue in this case, because it is said, faith is counted for righteousness, and we are justified by faith, therefore hath God made choice not of the Object, but the Act of faith to be imputed to us for our Justification.

There is indeed a lenitive cast in to qualifie the sharpness of this corroding and poisonous errour, graunting faith not to be the meritorious cause of Justification. But why then is the Lord Jesus Christ the Object of our faith so plainly shut out from having any part at all in this matter? and why are we told that where it is said, we are justified by faith, it is not to be taken Tropically and Metonymically for the Object, as many Orthodox Writers do interpret it, whom I could set in opposition to those that are mustered up for the defense of this

Errour

Math. 5. 14.

Joh. 1. 9.

1 Cor. 4. 15

Act. 26.

13.

Joh. 20. 13.

1 Tim. 4.

16.

Errour (if they have at least given that suffrage unto it as is pretended) yea, and why is such an inference derived from the Apostles frequent magnifying of faith (*Rom. 4.*) as to say, the Holy Ghost had not bound himself so precisely to those words and syllables (*viz.* of justification by faith) if he had not meant to give this Honour unto faith it self, but rather to some other thing (as it is most uncomely called) which faith laieth hold upon?

Alas, alas, that any who pretend to have a share in the merits of Christ, should in this manner detract from his Glory? did the Lord Jesus Christ himself *Bear our sins in his own body on the Tree*, yea, *become sin for us* that his righteousness might be imputed unto us, and according to the appointment of his Father, be made glorious in our justification, and shall not the travel of his Soul be his peculiar satisfaction? what, is faith it self become false to the justling of Christ out of his Throne, whose office it is, and ever hath been, to advance and promote his Crown and Dignity? or rather, is not the hand of *Jobab*, I meane, the malice of the Devil, as I said before, evidently to be seen going along in this matter? In vain it is for any man living to make a flourish, and to boast of a constant adherency to the Protestant Profession, notwithstanding the fury of late persecutions, when there is such a manifest agreement avouched with *Rome* in this particular, *viz.* of justification by works; which if there were nothing else to work in the hearts of those that are faithful to the Gospel of Jesus Christ, a loathing of that Anti-christian Synagogue this alone were enough to cause an everlasting separation.

But I have done; and do bethink my self what I have done, how I have raised up some spirits that may possibly be thought not to be easily laid again, whereas my hope is, they are rouzed to give Glory to God in consenting to what is written. Nevertheless so long as I have Truth on our side, I shall not be afraid, though an Hoste of adversaries how potent soever they may prove to be, did rise up against mee. It is not God knoweth out of any unbecoming contempt or disrespect of any Person, that I have medled in this controversy. Learning I do reverence wheresoever it is, as much as any shall; onely I do wish that it may not be used as a Weapon to fight against Jesus Christ. But *floreat Veritas, Ruet Cælum*, Let the World go which way it will with me, I cannot, I dare not betray the Truth, by a sinful silence, when so fair an opportunity of vindicating it, is presented unto me.

It seems by common report, that the Author of the Book called Theologia Veterum, is of late deceased, nevertheless what is here written, may stand as an antidote to preserve others from the infection of these pestilent errors

I must confess there hath been in this particular some small digression, for having an Errour in chase, it hath made me go beyond my bounds. But we shall return, and take into consideration, the second Period of Time here mentioned in the Text, with a reference unto this third interpretation of it. Consider what hath been said, and let us pray that the Lord may give unto us a right understanding in all things.

CHAP. II.

Sheweth the meaning of the Word Σήμερον, that is to day, as it is rendred in the Text, according to our Third Interpretation, and treateth also of Christ's Oeconomy therein.

Proposition.

JESUS CHRIST is 'Ο 'Αυτός, The Same, or, the onely Hee to Day.

Now herein also two things are to be considered by us :

First The Denomination of Time Σήμερον.

Secondly, What is predicated of that Time, viz. Christ ὁ 'Αυτός, The Same to Day.

First the Denomination of the Time, to Day, from whence we may collect.

The Time of the Gospel is a time of light.

The word Σήμερον derived from 'Ημέρα implying it, which the former word χῆς doth not.

The text we see calleth it a day, and it is light we know that formeth the Day, without which it vanisheth and cometh to nothing. A Day then it is, and a light-some day. A day which the Lord hath made, even the Lord our Light, and our Righteousness, the Path of that

Σήμερον
ab 'Ημέρα
'Ημέρα ab
'Ημέρα,
i. e. man-
suetus, ad
differenti-
am noctis
que immi-
nis & hor-
rida est.

that just one, having from the beginning been as the shining light that shineth more and more unto the perfect day. A glorious day, wherein is concluded the light of Yesterday: For as the light which for the three first dayes of the Creation was disperfed through the Heavens, it pleased God to gather and unite into one body of the Sun; so that Light of Yesterday which was diffused through so many shadowes, and Legal Ceremonies was at last complicated and folded up in Christ the Son of Righteousness, who is now in this day of his Power like a strong man running his Race, displaying his Beames, distilling his Influences, filling the Earth with knowledge, even as the Waters covers the Seas. But let us more particularly behold and see the Glory of this Light.

First the Light of this Day is *the true Light*, as the Evangelist Saint John calleth it 1 Joh. 2. 8. Not like unto that of old, which was darkened with the shadowes of the Mosaicall Oeconomy, but clear and manifest, *Lumen illuminans, A Light that inlightneth every man that cometh into the World, non illuminatum*, not inlightned by Moses, or any man in the World.

Secondly, It is a great Light, overspreading the whole World, shining out into all Nations, making a day of Salvation unto all People. There were two great Lights which God Created in the beginning, the greater Light to rule the Day, and the lesser Light to rule the Night: Answerably hereunto hath God ordained two great Lights for his Church, the lesser Light to rule the time of the Law, and the greater to rule the time of the Gospel; and as the Evening did precede the Morning, in the ordering of the natural Day, so was the Law before the Gospel in Reference unto this Day. When therefore the Night is spent, and the Day come, we may conclude that a great Light, greater then what was before hath appeared in the World; and as it was foretold, so can we say, It is fulfilled, *The People that walked in Darknes have seen a great Light, they that dwell in the Land of the shadow of death, upon them hath the Light shined*; so then it is a great Light.

Thirdly, It is likewise a *marvellous Light*, as Saint Peter calleth it, Leading its followers into a *knowledge that passeth knowledge* either Humane or Angelicall. (So Zanchy interprets the Place Eph. 3. 19.) *Revealing such things which Eye never saw, nor Eare ever heard, nor could have entred into any heart to conceive.* Marvellous to the Blessed Angels,

1 Joh. 2. 8

Joh 1. 9.

Gen. 1. 16.

Eph 9. 2.

1 Pet. 2. 9.

1 Cor. 2. 9.

Mat. 18. 10

Angels, whose Glory and Crown though it be to be Angels of Light alwayes beholding the face of God in Heaven, yet perceiving a Light here also in this Day of the Gospel, whereby they might come to have more experience of the manifold Wisdome of God, they are said with much greediness of Speculation, *to stoop down*, and to gaze upon it. Marvellous to the Children of the Day, who are on all sides filled with Admiration of the glorious appearance of that shining Light, which they constantly behold in the dispensations of Grace, and wherein they conceive themselves ten thousand times happier, then if they had the Glory of the world laid at their feet. Marvellous also to the Children of this World, it being the Astonishment of Nations, that all their Projects and Attempts to put out the Light of this Day have ever been frustrated, and blown away like the Spiders web; for loe the powers of the Earth, and the Gates of Hell were Assembled, they passed by together, they saw it, and so they marvelled, they were troubled and hasted away *Pf. 48. 4. 5. Veniunt, vident, & vaneſcunt*, they come and see and vanish together.

Pf. 48. 4, 5.

Yea fourthly so invincible is the light of this day, that all the powers of darkness shall never be able to extinguish it. To illustrate this particular let us take into consideration the invincible nature of that light whatsoever it is, which God who is the Authour of Lights hath set up among the Creatures in this World: And to this purpose give me leave to interfert a very pithy and pertinent Meditation of an Anonymous Authour that I have met with in a late Writer which may lead us farther into the knowledge of the Light of this day, we see and prove saith he by dayly Experience how powerfull and dreadfull a thing the darkness of the Night is, for when it falleth, it covereth and muffleth up the face of the whole World, it obscureth and hideth the hue and fashion of all Creatures, it bindeth up all hands, and breaketh off all employments, it arresteth and keepeth Captive all living Wights, Men and Beasts, that they must be still and rest there where it arresteth them; yea, it maketh them fearfull and faint-hearted, full of fancies, and much subject to frights; It is of all other such a powerful and unconquerable Tyrant, as no man is able to withstand: And yet nevertheless it is not of that Might that it is able to overwhelm or to quench the least Light in the World: For we see that the darker the Night is, the clearer the Stars shine; yea, the least Candles light that is lighted, withstandeth the whole Night, and not onely

only suffereth not the darkness to cover or to smother and oppress it, but it giveth Light also even in the midst of the Darkness, and beate h it back for some space and distance on every side of it: So that which way soever it is borne, or wheresoever it cometh, there must Dark-ness depart, and give place unto Light, all the power and dreadfulness of it cannot help or prevaile ought against it: And though the Light be so weake, that it cannot cast Light far about, or drive the Darkness far from it, as in the sparkle of an hot Coale; yet cannot the the Darkness cover or conceale, and much less quench it, but it giveth light to it self alone at least so that it may be seen as far off in the darke, and it remaineth unconquered of the dark, though it cannot help other things, nor give light unto them. Yea (that that is yet more wonderful) a rotten shining piece of wood which hath the faintest light that can be found, yet remaineth invincible of all the power of darkness, and the more it is compassed about with darkness, the clearer light it giveth; so little is darkness able to overcome or keep down any light, but that it ruleth and vanquisheth and expelleth the darkness, which else overwhelmeth, and snareth, and fettereth, and putteth all things in fear. Now if this natural light be so powerful, and so able to prevail against the darkness of the night, why should not the glorious light which now shineth in this day of the Gospel continue still in its Brightness, notwithstanding all the attempts that are made by the Prince of Darkness and his Adherents to put it out? Continue doubtless it shall, and remain invincible to the end of the World. Yea, according to that measure and proportion of the darkness of error, which in sundry Generations is raised up to obscure and deface it, It shall certainly encrease into a greater Glory. And though this may carry with it the sound of a paradox in the ears of some people unacquainted with the ways of God, yet it will be found to be a most certain truth, because this day of the Gospel is not a day of small things, of things to be despised, of things easy to be reduced to a non-entity, as if they never had been, such as the designs of Men oftentimes to their shame prove to be; but excellent things they are, surpassing the comprehensions of Angels, which are the fruit and offspring of this day, even the *Arcana Cæli*, & *Magnalia Dei*, The secrets of Heaven, and the great things of God, things which many Prophets and righteous men in the generations of old have desired to see, but could not, are now clearly made known to the Church in this day which

Pf. 110. 3.
Dies exer-
citus, dies
successus,
dies victo-
rie.

Joh. 1. 5.

which is therefore called the *Day of the Lord's power* *Pf. 110. 3.* A day of assembling his armies, that is, his Apostles and Ministers to subdue the World, A day wherein his mighty acts have appeared unto men, and the glorious Majesty of his Kingdom, ruling in the midst of his enemies, and making himself known to his Church, not onely by the name of God Almighty, but to be the faithful Jehovah, giving such a being to all his promises, as never could be the like in the Generations that were before : and therefore whensoever any adverse power shall now rise up against him, to hinder or interrupt him in the completing of his most glorious design in this day of his power, he will most certainly get himself a name in casting it down, and having commanded his Light to shine out of Darkness, though the darkness of mens hearts will not receive it ; yet his Commandment still continueth in force, and his word runneth very swiftly.

Nescit occasum.

In a word, true and great, and marvellous, and invincible is the light of this day, concerning which, much might be spoken from the predictions of the Prophets, who prophcyed of this day, and much might be added from the triumphant exultations of the Apostles, whose eyes were first opened to see the light of this day : but there is no need to undertake any further the clearing of the truth of this point, for the day it self doth declare it, the Sun which is the light and life of this day, being not onely risen, but ascended, and not onely risen and ascended, but fixed in his Meridian, never more to descend, till time be no more. Let us therefore now come to improve it by some close Applications unto us all, whose lot it is to live under this Light.

First, Seeing that this time of the Gospel is such a Lightsome day, we then that are the Children of the day are to take notice of those Duties which the day requireth of us.

1. Duty.
Ec. 11. 7.

Es. 60. 1.

First whereof is, that we rejoyce and be glad in it. *Truely Light is sweet* (saith Solomon) *and a pleasant thing it is for the eyes to behold the Sun* *Eccles. 11. 7.* How sweet then and pleasant a thing is it to behold the light of this day ? wherein the Glory of the Lord is risen upon the Church, as the Prophet foretold it should *Es. 60. 1.* That glory wch since the beginning of the world was out of the reach and apprehension of any Creature, which yet notwithstanding was earnestly longed for by the Holy and faithful Servants of God of old. How happy would *Abraham, Isaac, Jacob, Moses, David, Hezekiah,*

zekiah, Jofiah, Efaiah, Jeremiah, Ezekiel, Daniel, &c. have accounted themselves to have seen that Glory which is now revealed? How full of joy would they have been in the light of this day, wherein with open face we behold as in a Mirroir the Glory of the Lord faith the Apostle 2 Cor. 3. Nay wherein all flesh seeth the Salvation of God, wherein the Word of God comes with power and evidence and Demonstration, wherein the Spirit is shed forth abundantly in the hearts of Believers, wherein knowledg covereth the earth, even as the waters covers the seas, so that God's people now need teach no more every man his Neighbour, and every man his Brother the sense and meaning of the Shadows and Ceremonies of old, saying, Know the Lord, the Lord whom these things do typifie, and so far as such carnal Ordinances are able, make known unto you; for now is fulfilled that which then the Lord promised, saying, they shall all know me from the least of them to the Greatest of them: The whole Mystery of Godliness is now clearly revealed, in so much that they who are endued with the Spirit of God, know all things; yea, even Children and Handmaidens, people of all sorts and Sexes, understand more fully the Doctrine of Salvation then the Prophets and great Rabbies of old could be able to reach into. And therefore it is worth our considering how emphatically the Spirit of God in scripture doth sound out this word (now) in reference to the great glory of this day of the Gospel, to that very end, that all, who are I say Children of the Day, may see the Light, and rejoyce in it. Observe some instances. Behold, now is the accepted time, now is the day of Salvation. 2 Cor. 6. 2. Now is manifested the Righteousness of God Rom. 3. 22. Now is made known the manifold Wisdom of God Eph. 3. 10. The Mystery which was hidden from Ages and Generations, is now revealed Eph. 3. 5. Col. 1. 26. The Darknes is past, the true Light now shineth, 1 Joh. 2. 8. Now, Now, Now implying that now, and never before the dawning of this day there was a light in the world to be reckoned of the highest value.

O blessed and happy Day! And for ever and ever blessed be that good Providence of Heaven that hath brought us to see the Light of this Day, making it unto us a good Day, A Day of good tidings, A day of Reconciliation with the God of Heaven, A Day of joy and gladness; Let us therefore I say again and again rejoyce and be glad in it: Let the Children of the World glory, some in their carnal wis-

A a

dom

2 Cor. 3.
18.

Jer. 31. 34

1 Joh. 2.
20.
Act. 2. 17.

2 Cor. 6. 2.
Rom. 3. 22
Eph 3. 10.
Eph. 3. 5.
Col. 1. 26.
1 Joh. 2. 8

dom, some in their strength, some in their riches, But let us glory in this that we underſtand and know the Lord. Now in this ſerene and joyfull day of his gracious viſitation, did *Abraham* with great pleaſure and rapture of ſpirit rejoyce to ſee this day afar off, and ſhall not we now rejoyce when it is at hand, yea, when it comes upon us, and the Light of it ſhineth round about us? Surely we are not *Abrahams* Children, unleſs we do the works of *Abraham*; and if herein we do not rejoyce, we are not of the Faith of *Abraham*, and conſequently ſhall not be bleſſed with him.

Objection.

But alas (you'll ſay) this day is a day of trouble, of rebuke and blaſphemy; of trouble to the Churches of Chriſt throughout the world; of rebuke, for God is angry with the world for ſin; of Blaſphemy, the Provocations wherewith God is provoked every day, being very great, reaching up into Heaven, And ſhould we now rejoyce?

Answer.

I Answer, It is indeed a day of trouble to the people of God, and poſſibly if they had rejoyced more for the conſolation which their eyes have ſeen, they had not ſeen ſo much trouble upon them as they do this day. But nevertheleſs albe it there be ſo great and ſore afflictions lying upon the Churches, which all the Children of the Day muſt be ſenſible of, yet in the miſt of all this ſorrow, there is cauſe of rejoycing; for why, it is not a Night of trouble, wherein no ſuccour or comfort can be found, but the Light of the Lord ſo ſhineth out before his people, that they may plainly ſee his good works, which with an out-ſtretched arme he hath wrought and ſtill doth for their deliverance. *Unto the Righteous* ſaith the Pſalmiſt (Pſ. 112. 4.) *Ariſeth Light in Darkneſs*, that is, in the darkeſt times of trouble, then hath their light of comfort been wont to ariſe moſt. And therefore though in ſome reſpect the day be ſomewhat cloudy, yet it is not a Dismal Day, though the Affliction be great, yet the conſolations of God are not ſo ſmall with us, but we may glorifie God in this day, and rejoyce before him.

Pſ. 112. 4.

True, you'll ſay, But alas we remember God and are troubled; for his Anger we ſee is enkindled, it ſmoketh againſt the ſheep of his Paſture; By terrible things in Righteouſneſs doth God answer his People now in this day when they call upon him, chiding and chaſtning them very ſore, ſhould we then make mirth?

I Answer far be it from us, when the Lord God of Hoſtes calls to Weeping and Mourning, &c. that we ſhould be of that croſs-grain'd diſpoſition

disposition, as to thwart the sad Dispensations of his Providence, by giving up our selves to any vain and carnall Delights; and when his hand is lifted up to correct and punish, that then we should wilfully shut our eyes, refusing to see, that I say be far from us! But I beseech you, though this be a day of rebuke, Is it not a time also of Love? Nay, when with rebukes the Lord doth correct his people, Is there not both love and faithfulness to be found in the bottom of those rebukes, which makes them very sweet unto the soul of a Believer? Besides can we not distinguish between the sorrowful dispensations of Providence whensoever they come upon us, and the glorious dispensations of grace? If the former be matter of sorrow, the latter are of joy; Rejoyce therefore in the Lord alwayes, and again I say rejoyce.

Oh but it is a day of blasphemy, And who that hath a tender regard to God's glory, and the Churches Welfare can chuse but sigh and mourn to see and hear the Abominations that are so frequent this day? How alas doth error and heresie juggle with divine truth? Yea, trample it under their feet? And that which encreaseth the sorrow, people that profess godliness love to have it so. Some make a mock at Sin, That which should be the terrour and amazement of the soul, as being most of all contrary to God, and a worse enemy to the whole creation then all the devils in Hell, Fooles at this day do play and dally with it: Others make a mock at Holiness, either by a profane Diabolical derision of it, or els by a false *Pharisaical* Profession of it, thereby to palliate their abominable wickedness. Here are some jesting pleasantly with their Maker as he did, who would needs drink a Health to his Patron, blasphemously calling him his Maker; There others sporting themselves with the Holy Scriptures, exercising their scurrilous Wits upon those sacred Oracles whereat they should rather tremble, and which the glorious Angels do stoope down to adore: Alas, alas, is not the Air polluted with most execrable Hell-invented oaths, and that *Unmanly vice of Drunkenness* (as our late King of never-dying Memory, according to the excellent Wisdom given unto him, in a Speech of his at *Oxford*, most properly termed it) grown Impudent notwithstanding all the good laws in force against it? And such Brothelry commonly belched out by a Brutish Generation, who yet live under the light of this day, that the very Heathens would abhor it? And is this a time then thinke you, to Rejoyce

Pro. 14.9.

Pf. 119 53
Pf. 119.
136.

I Answer, For these things indeed let us be humbled and walk mournfully before the Lord, let horreur seise upon us as it was with the Holy Prophet, because of the wicked that forsake the law of the Lord; Yea, let us as he did for these things even swim in tears *Pf. 119 136.* But we must know that this kinde of sorrow and humiliation is to be manifested in denying our selves that natural and lawful joy and liberty we may take sometimes in the free use of the Creatures, not at all in quenching our spiritual joy, We rejoyce not in iniquity, but we rejoyce in the truth, this joy no man nor no Devil should take from us, because God hath called us to it, and calleth upon us for it. All this therefore hindereth not, but that we may and ought to rejoyce in the Light of this day, though there be much affliction upon the Church, rebuke from God, iniquity and blasphemy among men to be seen in it.

2. Duty.

Secondly, suffer the Light of this day to shine in upon your soules, that the beams thereof may have their free and clear penetration into every corner of your inner man. If ye be Children of light, and Children of the day sprung from the womb of the morning, you will be still craving after light, ambitious of a Conformity to the nobleness of your extraction: yea, light is your proper element, and the more you are swallowed up in it, the more comfortable shall your life be unto you. Mis-meane me not; I exhort you not now to stand gazing after a Light that is too high for your reach, or to break through God's pavilion to that light that is inaccessible. There is a knowledge too wonderful for poor man, which while he is cloathed with mortality, yea, and in some respect when his mortality hath put on immortality, He shall never be able to attain unto. Neither do I call upon you to look after those new lights, which the varity and darkness of these times do so much cry up and extol; for sure I am, that which is new in point of Salvation cannot be true, A position, though much disliked by some giddy heads, may well be maintained against Men and Angels: Yea, whatsoever may be obtruded upon you as a fundamental Light that shall appear in this Noontide of the Gospel to be of so narrow an extent, that it hath not or cannot overspread the whole Hemisphere of the Church, is most certainly counterfeited, a prodigious comet, portending some strong delusions, rather then a true fixed light, derived from the fountain of light, For saith Christ himself, *As the lightning that lighteth from one part under Heaven*
sh. neth.

Luk. 17. 24

Shineth to the other part under heaven, so also is the Son of man in his day, Not onely in the great day of his glorious appearance, but even in this his day: He is not concluded within the narrow confines of *Africa*, as the *Donatists* of old would have him, Nor in the conclave at *Rome* as the *Papists* at this day foolishly imagine, Nor in the Desert, that is, in the separation amongst those that now-a-days forsake the Assemblies, Nor in their secret Chambers, that is, in the Conventicles of Schismatics; But his going forth is from the end of Heaven, and his circuit unto the ends of it, his Church hath infallibly, universally been enlightened by him, with that knowledge that is necessary to Salvation, unto which, whosoever shall add, is a Deceiver, and to be anathematized by all the Churches of Christ.

Putting away therefore these vanities, Let your soules give entertainment to that Light, which this Day presenteth unto you. And so much the rather, because the Prince of darknels hath raised up many foggie, noisome, palpable mists to obscure this light, with which mists the eyes of a multitude of people pretending to Holiness are miserably blinded.

And now if it be demanded, what this light is? I Answer

First, It is the light of Life: not a dead light, as the light of yesterday was, which consisted in carnal Ordinances, and dead Sacrifices, but a living light, that is, Jesus Christ himself, who though he was dead to extinguish the former Light, yet being quickned by the Spirit, he liveth to establish this new Light, that shall therefore undoubtedly continue to the end of the World. For *behold*, saith hee, *I am alive for evermore*, affixing his Seale with an *Amen*, to note the unalterableness of his present estate. Hee, I say again, is this light of life, not like unto other lights that have no Life in them; whoso followeth the Sun in the firmament 'tis true hath light, but it is a Light wanting life; when death cometh, it cannot give him life, because it hath it not to give; *There is indeed hope of a tree, when it is cut down that it may live again*, saith Job, and that the tender Branch thereof will not cease, but when Man giveth up the Ghost, where is Hee? Not the sent of water, nor the light nor heat of the Sun, can be able to revive him; But saith Christ, *Hee that followeth mee hath the light of Life*, that is, my self. Who am the Sun of Righteousness having healing in my Wings, it being given unto me to have Life in my self *Joh. 5. 26*. So that I quicken whom I will *Joh 5. 21*.

And

Joh. 8. 12.

*Joh. 14. 7.
10.*

*Mal. 4. 2.
Joh 5. 26.
Joh 5. 1.*

Job. i. 4.

And thus saith the Evangelist of him *Job. i. 4.* *In him was Life and that Life was the Light of Men.*

So then here you see what is the light of this day that you are exhorted to receive, It is Christ Jesus, let him come therefore into your souls, He will bring both light and life with him, light into your understandings, whereby you shall get more intimate Acquaintance in the great Mystery of Godliness, and life into your Affections raising them above the World, and from groveling in flesh and blood, to a spiritual elevation; light to direct you in the way, and life to quicken you in it; light to comfort you in your troubles, and life to deliver you out of them; the light of the life of grace here, and the light of the life of glory hereafter: Awake therefore thou that sleepest, rise up from the dead, and Christ shall give thee Light.

2 Cor. 4. 4.

Secondly, The light of this day is the light of the glorious Gospel of Christ, shewing to the world such glorious Mysteries which before this day could not be so clearly known, such as the Incarnation of God, the expiation of sin by his death, the freeness of Salvation through faith in a Mediatour, remedy against the Curse and mitigation of the rigour of the Law, reconciliation with God, spiritual Administrations of the New Covenant, all which and many more had never been manifested to the Children of Men, had not the day sprung from on high, even from the *Zenith* of the Heaven of Heavens, visited the Church with this glorious light, and therefore is it well worthy to be entertained by us.

Thirdly, It is called the light of the knowledge of the Glory of God, then which nothing can to the Saints be more desireable, and unto which, when the Soul hath in the utmost extent of her Capacity fully attained she is fully satisfied, setting up her rest with a *Ne plus ultra*, as the Prophet confessed saying, I shall be satisfied when thy Glory shall appear. When as therefore this glory now appeareth in some glimpses to the Soule, whiles she is shut up in this Corps of Clay, such Apparitions being the *Praludium* of that perfect happiness that is to come, must needs be very welcome. Now the Light of this Day sheweth unto the Soule of a Believer, so far as it is capable; the Glory of God, *viz.* The Glory of his Wisdom, the Glory of his Power, the Glory of his Grace and Goodness, with other his glorious Attributes, in the Protection of his people, in the fulfilling of his Promises, in the propagating of his Gospel; yea, it filleth the Soule with joy

Joy and Gladness, rising it up to a Life Heavenly and Angelical, And therefore well worthy of Acceptation.

Consider I beseech you, shall the Glory of the Lord shine round about us, and shall not we open our Hearts to let it in? Have we a Price put into our Hands to get Wisdome, and shall we have no heart unto it? God forbid! Yea, let us not content our selves with that which we have already attain'd, but labour to see more and more of this Glory, *covet earnestly the best things* saith the Apostle, be still craving, *Lord shew me thy Glory, Let me see thy goings, how thou my God and King goest in the Sanctuary*, in the Dispensations of thy Grace, in the manifestations of thy Presence, O come into my Soule, and let me be Metamorphosed into thine Image from Glory to Glory, from one degree of Grace to another, till I come in the Light of Glory to see the King in his Beauty, beholding him as he is, and knowing him even as I am known.

1 Cor. 12.
31.

2 Cor. 3.
18.

Thirdly, As we must rejoyce in the Light of this Day, and receive it into our Hearts, so are we to walke in it, and by it, ordering our whole Conversation according unto it, otherwise we are very unworthy of it.

3. Duty

And here give me leave a while to lead you into that Walke, where- in *Zachary and Elizabeth*, a holy couple whose Praise is in the Gospel, were wont to walke, *They walked*, saith the Evangelist, *in all the Commandments and Ordinances of the Lord* Luk. 1. 6. Let us then joyn Hearts and Hands together, and go and do likewise.

Luk. 1. 6.

First let us walke in the Commandments of the Lord, doing the work of the Lord in this Day of the Lord. The Day we know is ordained for man to work in; *Man* (saith the psalmist) *goeth forth* unto his work, and to his Labour untill the Evening *Psal. 104.* So also is this Day set apart and appointed by God for his people to walk in, that is, to worke, for so is a holy walking before God interpreted in Scripture, e. g. *I must* (saith Christ) *walke to day, and to morrow and the day following*, speaking of his workes which he wrought at that time: And *good workes* (saith the Apostle *Eph. 2. 10.*) *God hath ordained that we should walke in them.* This Light therefore must not be consumed in vain, not whelm'd under the Bushel of filthy lucre, nor hid under the Bed of slothfull Negligence, but we must make use of it to shew us our way, and to guide us in our worke. Let us then arise

Quid enim est Lex Dei nisi Lux Diei?
Pf. 104.
23.

Luk. 13.
33.

Eph. 2. 10.

arise and walke, up and be doing: not spend the day in hearing and talking onely as the manner of some is; For as the light of the Sun is no help to the Eares and Tongues of men, but to their hands and feet to walke and worke in: so is the Light of this Day set up for other ends and purposes then for people to sit and chat by (pardon the Word) for such in truth is all the Twanging of Religion upon the Tongues end, so much affected in these dayes, without doing. It is the working Believer that is the onely Believer, and whosoever shall say the contrary; *he is a Deceiver* saith St. *John*, *For he that doth Righteousness is Righteous.* Let no man therefore make a flourish of his Faith (though he could remove Mountains therewith.) Unless he walke in Love, nor say he is a Professour, unless he be also a Practitioner of Piety: A vain thing it is for a man to boast how far he will walke to heare a Sermon, unless he will shew out of a good Conversation, how far he will walke to do a Sermon. Oh it is doing, it is doing that is the Ornament of Religion, the Crown of a Christian Profession, It is the end and sum of all, as we may learn from a good Arithmetician, when he had cast up all his Accounts, *Let us heare*, saith he, *The conclusion of the whole matter, fear God and keep his Commandments, for this is the whole Duty of man*, upon which a Reverend Divine of our times glosseth in this manner, it is as if he had said, I will in two words give you an Abridgement of all that can be spoken. A tedious thing it is to write many Books, and as tedious to read them, but if a man should write a hundred, nay read over a thousand; This is the upshot and end of all, *viz.* To fear God, for his inward Worship, and to keep his Commandments, for his outward Service: Loe, this is the end of man, the perfection of the creature, all that is written tends to this, all that's commanded, all that's promised, all that's threatned, all that's done for or against man in Scripture may be resolv'd into this, to stir us up to a holy and upright walking with God, and to a working out our own Salvation, according to that Light which this Day bringeth unto us.

And now the better to quicken us hereunto, let us take these Perswasions along with us.

Consider it is the designe, the great designe of the God of Heaven which he hath undertaken this Day against all the Machinations of Hell, to save his people from their sins, and to rescue them from the common Destruction, which the old Serpent called the Devil and Sa-

tanas

I Job. 3.
7.

Ec. 12 13.

First Mo
tive.

tanahad with deep Subtlety, and in the blackest and darkest Caverne of his inveterate malice contrived against the whole race of mankind. To bring which glorious design to pass, was the Light of this Day with infinite Wisdome formed, And being so formed, God saw that it was very good, good to discover the Counter-workings of the Adversary, and Good to guide his people in all their wayes, till they have quite escaped the danger, and entred into his rest with joy. Moreover as he hath begun his design, so his desire is very earnest that it might go on and prosper without any let or hinderance from those, for whose sakes he undertook it; therefore do we finde him very frequently in Scripture calling to this purpose, *Oh that my people had hearkned unto me, and that Israel had walked in my wayes. Oh that there were such a heart in them, that they would fear me, and keep my Commandements alwayes. Oh that thou hadst known even thou, at least in this thy day, the things that belong unto thy peace, &c.* Thus all the day long, he reacheth out his hand, and stretcheth out his voice unto us, least by our back-slidings and treacherous tampering with temptations in our way, we give advantage to the Enemy to interrupt the Lord in this day of his power, in the perfecting his work, his great work

*Pf. 81. 13.
Deut 5. 29.
Luk. 19.
42.*

And now I beseech you brethren. If the Lord hath of his abundant mercy been careful with all this care for a Company of poor Creatures that were ready to perish, setting up such a light, so exceedingly helpful unto them in their way, as that without it, they could never be able to keep themselves upright, but must undoubtedly stumble and fall into utter ruine, should they not do well then to take heed unto it, that they walk in it? And should they not do very ill to turn their Backs upon it, thereby so much as in them lieth, to frustrate the design of the Almighty for their good? Consider, shall the Lord the great and glorious God declare the vehement desires of his Soul unto us, and shall not we regard them? That be far from us! For us, It is but ask and have with God, He bids us open our mouth wide and promiseth that he will fill it; When he shall therefore wish and desire a thing of us, it is but reason that we should readily grant it. The wishes and desires of Kings work mightily upon loving and loyal Subjects, No difficulty shall hinder the fulfilling of them, as when *David* did but signifie a desire to drink of the water of *Bethleem*, meaning onely if he could have had it with a wish, not

B b

requiring

requiring, or so much as intending that any should fetch it with the hazard of their lives, yet, immediately three of his mighty men brake through the Hoste of the *Philistims*, and drew of the water, and brought it unto him; *Scipio Africanus* being in *Sicile*, preparing for his expedition into *Africk*, when one asked him, what made him so confident, being a young man, to equipp a Navy for the invasion of so great a Countrey, he presently shewed 300 of his Souldiers that were before him, and pointed likewise to a high Tower, whose top was prominent over the Sea, saying unto him, *There is not one of these Couragious and stout fellows that you see, but without delay would get up to the top of this Turret, and throw himself head-long into the Sea, if I commanded him.* And shall mortal man prevaile more to have his desires fulfilled, then the Almighty God, who ruleth and governeth all things, can have with those people that profess subjection unto him? Especially when his desire is towards them for their own good? Surely if there were that loyalty in our hearts towards God as there ought to be, we could not but give our consent unto whatsoever he shall desire. It was well argued by *Eliphaz* Job 22. 3. *Is it any pleasure to the Almighty that thou art Righteous? or is it gain to him that thou makest thy wayes perfect?* What is there can be added to infinite perfection? Rather, if a man be wise he is wise for himself. And it is our own Salvation that we are called upon to work out, so that a threefold Cord is here twisted together to draw us to a diligent walking in the light of this day according to God's Commands, viz God's design of our Salvation which we should not frustrate, his desire which we should satisfie, and our own interest and benefit which we should be so wise as to promote to the uttermost of our power, therefore arise and walk, up and be doing,

Secondly, As we must walk worthy of God who hath called us to his Kingdom and glory, so should we walk worthy of our calling wherewith we are called: and what are we called? *Wee are the Children of the Light, and the Children of the Day, we are not of the Night, nor of Darknesse,* whereupon the Apostle inferreth, *Let us not sleepe as do others, but let us watch and be sober.* Brethren let me freely speake to you, we vaunt our selves very frequently that live under a glorious light, and whatsoever others have been before us, we regard it not, *wee are the Men,* Our lot is fallen unto us in this time, to know more of the Mysteries of Heaven then hath been known in former Ages. Well,

Job 22. 3.

Pro. 9. 12.

Phil. 2. 12.

2 Motive.

1 Thes. 2.

12

Eph. 4. 1.

1 Thes. 5.

5.

Well, be it so, but then our service must be answerable, it ought to be as the Apostle calls it λογικὴ λατρεία, that is, *Reasonable service*, not reasonable, as most of us make it, confining it within those narrow and easy boundaries which our false deceitful hearts have devised; but reasonable it must be, viz. Such as is rather suitable to men grown up in a Gospel-estate, then that which is fit to be done by those who were but the Children of Yesterday, under the Pædago-gy of the Law. We are the Lords dayes-men he hath singled us out for special service, his eye is continually upon us, and we have much work to do, it behoves us therefore to look about us; for we shall be inexcusable, if we be found negligent in the day of the Lord.

Rom. 12.1

3 Motive,

Thirdly therefore consider the length of your way that you have to walk, and the multitude of businesses that you have to do, and then see whether you have not need to use well the Light of this day, without which, you can never be able to finish your course with joy.

Pf. 119.96

You have I say a great journey to go, viz. through all the wayes of God's Commandments before you can get to Heaven. And these Commandments are exceeding broad, yet must you traverse them in their whole breadth, having respect unto every particular circumstance, so far as you are concerned therein. In this journey there must be no picking and chusing of our way according to our own fancies, nor turning aside from any one Commandment, for, he that turneth away from the holy Commandment, it had been better for him that he had never known, nor entred into the way of Righteousness at all. And now alas how is it possible for a poor weak Creature, blinde and lame (such are we all, the best of us all, of our selves) to walk steddily in this way, and to continue in it to the end, unless he hath the light of this day to go before him, which alone is ordained of God to be a conduct therein? especially considering withall the variety and multitude of businesses that are to be done in the way: Let us take notice of them as they are prepared to our hands by a skilful Workman, one of a thousand. Christ, saith he, hath service much more then enough to take up all the Might, strength, studies, abilities, times, callings of all his servants, businesses towards God and himself, worship, fear, Communion, Love, Prayer, Obedience, Service, Subjection, Businesses towards and for our selves, watchfulness, repentance, Faith, Sincerity, Sobriety, Growth in grace, Businesses towards other men as instruments and fellow-members, exhortation, reproof, direction,

2 Pet. 2.
21.

Bishop
Reinolds.

instruction, mourning, rejoycing, restoring, relieving, helping, praying, serving in all wayes of love : so much evil to be avoided, so many slips and errours to be lamented, so many earthly members to be crucified, so much knowledge and mysteries to be learned, so many vain principles to be unlearned, so much good to be done to my self, so much service to be done to my brother, so much glory to be brought to my master, every Christian hath his hands full of work : and can all this be done; without light ? Or will you stand all the day idle, as if you had not been hired at all into the Lord's Vine-yard, but still continue in the market-place of the World amongst those that are without ? But be it known unto you, you have been hired, and the penny of eternal life hath been offered unto you again and again ; therefore woe unto you if you stand out any longer. As yet there is day light for you to come in, but you know not how soon it will expire.

4 Motive.

Job 7. 1.

Which indeed ought also to be thought upon by us as another special Consideration to quicken us in our way. This day I say will have an end, and we know not how soon the mystery of God will be finished, and the Oath fulfilled, that time shall be no more. This nevertheless we know, that *there is an appointed time to man upon earth, and that his dayes are as the dayes of an hireling*, that is, very short and uncertain : so that how short this day of the Gospel may be to us we cannot tell; and many times it is made shorter then the dayes of our lives, being through God's just indignation taken from us, leaving us in the darkness of our own foolish hearts, and under the power of the Prince of darkness, because we chuse darkness rather then light. Very needful then it is to hearken to the advice which the Lord giveth *Job. 12. 35. Walk saith he in the light while you have the light, lest darkness come upon you*, And also to follow his example, *I must* (saith he) *work the work of him that sent me, while it is day, the night cometh*

Job. 9. 4.

Pf. 19. 5.

wherein no man can work. We see daily that the Sun in the firmament hath his rising and setting, he cometh forth of his Chamber in the morning like a Bridegroom, and retires again at even : Thus in like manner is it with the light of this day : it came forth *De umbraculo suo*, out of its place, where it lay shadowed before in the Tabernacle of *Moses*, or if you will *De thalamo* (for the word will bear both) out of the Presence-Chamber of the God of Heaven, where it was trimmed after the form of a Bridegroom in a more gorgeous manner then formerly it had been : and being come forth, hitherto like a

strong

strong man he hath run his race, bearing down all opposition, driving before it the darkness of *Judaisme*, *Hellenisme*, *Paganisme*, *Papisme*, and *Atheisme*, and what ever it be that is contrary to sound doctrine: But being in a race, it will have an end, and we may probably conjecture that it is well neere finished: For as the coole of the day doth foretell the approaching of the night, so that coldness of love, which was foretold to be in the last times, and is now too palpably to be discerned in the World, doth plainly demonstrate the setting of our Sun to be very neere. Yea, and Satan also hath great wrath, because hee hath but a short time to work for his Kingdom, knowing well that the end of this day will be concluding of his whole design against the Kingdom of Christ. Do not these things I say signifie to us, that the day goeth away and that the shadows of the evening are stretched out. That our Sun is declining, and his race even almost at an end.

Work therefore now for your lives, if ever you will do it, the night cometh wherein no man can work. Could we speak to the light of this day, as *Joshua* did unto the Sun, to stand still and make it stay our leisure, we might then take our own time? But as all our times, so especially this is in the hand of God; and as no worldly or infernal power can precipitate this day, or cut short the hours thereof, so can none protract it beyond that measure, which the grave and wise antient of dayes hath appointed unto it. The day is his, and the night is his, saith the *Psalmist*, the day, I say, of the gospel, and the expiration of it (as well particular to some Persons and Nations, as universal at the end of the World) are in his power under his irreversible decree, to be ordered according to the good pleasure of his Will; and therefore out of our reach to be interrupted in their course by any thing that we can do. Arise then and walk, Up and be doing, least dreadful darkness seize upon you before you be aware. It is reported by Historians of *Titus Vespasianus* (entituled by them *delicia humani generis*, because he delighted to do good unto all) that when he had spent a day without doing somewhat whereby the Commonwealth or some private persons might be benefited by him, he was wont to say *Diem perdidit*, the day is lost: O let us consider the day is well nigh spent, and the night is at hand, If now we stand idle, and will do nothing, or if we be slothful in the multitude of busineses, which the Lord hath set us, not *Serving the time* with that fervency of spirit, as is fit for the day, we also may say hereafter when it will be

Ec. 9. 10.

too late *Perdidimus diem*, we have lost the day, and are lost in the night without any remedy. What therefore the Preacher saith in his sense, the same say I in this, *Whatsoever thine hand findeth* (in the word) *to do, do it with all thy might; for there is no work, nor device, nor Knowledge, nor wisdom in the grave whither thou goest; That being* (as one saith) *Seculum Mercedis*, not *Seculum Operis*, not a time of work, but of wages, and your wages shall surely be according to your work.

Rom. 13.
13.

To Conclude, Let us according to the Advice of the Apostle *walk honestly*, that is, Decently as in the Day, in all the Commandments of the Lord, doing that which is good in his sight (for this is indeed that honest decency which adorns a believer, and sets a beautiful lustre upon his holy profession) In which *Adviso* the Apostle seems to allude to the civil Customes and Manners of people that are modest in the World, who are wont both in their apparel and deportment to demean themselves decently in the day time, and will while they are in the light be ashamed that any thing dishonest and unseemly should be found upon them, or acted by them: whereupon he would have us also that believe to learn and remember to bear such a respect unto this day of the Gospel, and the light shining about us, as to have our Conversation honest, and to do nothing uncomely in it, *No Rioting or drunkenness, no Chambering or Wantonness*, nor other the like dishonest works of Darkness should be seen amongst us, which in this day will cover us with shame to the loathing of our persons in the Eyes of God, and his Holy angels: Away with them therefore, and let us walk honestly.

And now for a close of this Exhortation, I shall take liberty to speak a word unto you in season, If you be Children of the day, beware of the deeds of darkness in this time wherein you pretend to remember the Nativity of our Lord Jesus Christ. It is not my work to argue against the solemnity which Yesterday, to Day, and some Dayes following, is still held up and continued among us; neither will I undertake (as the manner is) to judge any man here present in the freedom of his Conscience for his observing this Anniversary Festival, yea though his observation of it be accompanied with a more then ordinary use of the good Creatnres of God, provided that he doth, as the Apostle speaks, observe it to the Lord. But I beseech you, Is this to celebrate the Nativity of the Lord, to run into excess of Riot, and

and to let loose the reins into all manner of disorder and Licentiousness? Is this to Commemorate the Birth of Christ, to spend the time in gourmandizing and swinish Drunkenness? *Siccine exprimitur publicum gaudium per publicum dedecus? Hæcine solennes dies decent, quæ alios non decent?* Will you so testifie your publick rejoycing, as to make your selves a publick shame? Do such things become these festival dayes which are scandalous and unbecoming those that profess the name of Christ upon other days? It was the complaint of *Tertulian* in his time, and we have too much reason to make use of it now. O my Brethren, beware I say again of the unfruitful works of darkness at this time, if you be the Children of the Day. And a needful Caveat it is, for I think it hath been too truly said, God hath been more dishonoured in many places of this land by Rioting and Drunkenness, and other Abominations in the twelve dayes, then in all the twelve months following. Let us therefore I say again walk honestly as in the Day, and as becomes Children of the day in all the Commandments of the Lord.

I have I confesse been somewhat large in handling this subject. But the day will not fail us, though we take a turn or two more then ordinary in walking this round, I mean in meditating upon this holy walk, and in exhorting one another while it is called to day, to bestir our selves in it.

Let us now pass on to the other side of this walk, that is, the ordinances of the Lord, for they indeed are the excellency and glory of this day; and methinks it should be our endeavour, yea, it should be our Ambition to exercise our selves in this walk also more frequently then we do. What greater happiness can there be in this world, then to walk with God, and to hold a sweet correspondency with him? To pour out our complaints before him, to make known our requests unto him, and to receive instruction and benedictions from him? what a priviledge is it peculiar to this day, to finde the Lord Jesus Christ in his Regal and Pontifical attire, walking in the midst of the seven golden Candlesticks, that is, in the assemblies of his people, breathing upon them with his spirit, and insinuating himself kindly into their hearts by his word and Sacraments? Are not the goings of the Lord, the Lord I say our God and our King in his Sanctuary, worthy to be traced by us, especially, when the favour of his Oynments doth so spread it self that it is sensibly to be discerned? What, do not the words of God do good to those that walk uprightly? Shall God all
the

the day long from the rising of the Sun to the going down of the same, stretch out his hands unto us, filled with the choicest of his blessings that ever he did hold out to the Children of men, And shall not we put forth our hands to receive them? Is it nothing to have Satan fall down like Lightning before us in the powerful dispensations of Gospel-Ordinances? O how happy were we, if we knew our Happiness?

But since I am fallen upon a serious expostulation in this case, suffer me I beseech you good brethren that belong unto this Congregation, to bring it home to your Consciences by a particular application; and without offense bee that speech, which is intended not to offend, but onely to affect with a clear Truth.

Yesterday, it is like, if there had been a Sermon in this place, here would have been a full Congregation; To day also it appeareth our Assembly is greater then it was wont to be upon these dayes, yet yesterday, and to day, and all our dayes, what do we that are your Ministers but work the work of him that sent us, preaching peace by Jesus Christ (he is Lord of all) Whence is it then that our Message is despised? That the holy and divine Ordinance of preaching is so much sleighted by your absenting your selves upon such dayes of the week wherein Ministers come freely to impart unto you some spiritual gift, such as they have received from the Lord? If indeed we did preach any other Gospel, then that which the Church of God hath received from the beginning, or any other Jesus then him who is the same yesterday, to day, and for ever, ye might have just cause to despise our ministry, and to hold us accursed. But when we bring unto you no other doctrine of salvation then that which hath been professed and maintained by the Church of God in all Ages, sealed and confirmed by the blood of Martyres, yea by the blood of God himself, accompanied also with the mighty operations of the spirit of God to the conversion and salvation of multitudes that hear it, how can you without contracting unto your selves an extraordinary guilt in the sight of God, refuse as you do to resort to this place at such times, when this word is faithfully preached, having no *lawful* lett to hinder you, and to keep you from it? Do you not hereby openly proclaim unto the world that you have no care of your souls, what becomes of them, whether they sink or swim, whether they saved or damned? *He that refuseth instruction, saith Solomon, despiseth his own soul.*

soul. Nay is it not a plain demonstration of too great an impiety, as that you care not for God himself, that you regard him not, fear him not, nourishing in your hearts a secret atheism and enmity against him? Where there is not a desire of the knowledge of Gods waies, there is questionless a slender account made of the majesty of God, and a secret if not an open separation from him. To this purpose saith *Job*, *They that desire not the knowledge of his waies, say unto him in their hearts, depart from us.* Nay more, To refuse to hear the word preached when we may, and God offereth it unto us, at such a time I say, to have no minde to it, no love to it, but disdainfully to turn our backs upon it, is a greater sin (according to the judgment of Christ himself) then the sin of *Sodom* and *Gemorrhah*. Hear what he saith *Matth. 10. 14. 15.* And what he speaketh there to his Disciples, he speaks to all his servants lawfully called to the work of the ministry, into whatsoever City you enter, and they receive you not, shake off the dust of your feet, Verily I say unto you, it shall be more tolerable for the Land of *Sodom* and *Gemorrhah* in the day of judgment then for that City. We I, be assured of it, when all's done, and the time of reckoning shall come, This will be found to be a very great sin. It will not boot thee then (poor man) to say, I have been careful to celebrate the commemoration of my Saviours Nativity, at the usual time of the year, no, no, thy observation of this Ecclesiastical Constitution will not by ten thousand talents counterpoize thy great sin in disobeying the commandment of thy God by so frequent refusing to hear him, as thou doest, at other time of the year when he speaks unto thee in the ministry of his word: Whereas therefore you will do this, from which I will not dissuade you, Do not leave the other undone, which God hath so expressly commanded should be done; but to day hear his voice and harden not your hearts.

There are sundry other Ordinances which the children of the day might here be exhorted to walk in. But it will not be expedient now to insist upon them all severally, onely let the Sacraments, which are together with the word the prime Ordinances of this day, have that regard which is due unto them. The Lord we know hath commanded that we should walk in them; For as he said of old under the Law *Lev. 18. 4.* So hath he in effect spoken it again and again in the Gospel concerning his Sacraments especially, *ye shall keep mine Ordinances to walk therein, I am the Lord your God.* Observe, It is not

*Job. 21. 14.**Matth. 10.
14. 15.**Levit. 18.
4.*

said to talk and discourse of them onely, as the manner of some is now-a-daies, much less to keep them closed up and confined within those narrow limits which our late upstart Anabaptistical Projectors have devised, with whom there hath been too much tampering and compliancy, even almost to the irreparable ruine of that whole Evangelical Institute, under which we have hitherto prospered; but to walk in them, that is, to use them both for our incorporation into his Church, and our corroboration in it. Since then the Lord hath commanded us this service, we had not best stand arguing still about the administration of it, and in the mean time leave it quite undone: But let Ministers and People look to it betimes, least the anger of the Lord smoe yet more and more against them for their disobedience. Thus much for that which concerns the children of the day, and what the day requireth of them.

In the next place seeing the Time of the Gospel is such a lightsome Day, let this serve to awaken the World that lyeth asleep in the darkness of Ignorance and Profaness. And oh that I were now a *Boanerges* that I might with the Thunder and Lightning of this day rouze and startle such Sleepers out of their sloth and security, wherein they are willing to lie down, like those the Prophet speakes of *Es. 56. 10.* Loving to slumber, miserably stupified with the Delusions of the Noone-day Devil, scarcely so much as dreaming of their imminent danger, till it comes upon them with the dreadfull Alarmes of Gods Insupportable Vengeance. Look up, O ye poor Creatures, behold and see, *the Night is past, and the Day is come*, the Morning is not onely spread upon the Mountains, and the Day Star in his Course driving before it the shadowes of the Night, but the Sun hath shined out in his full strength. What? Are you not ashamed thus to turne Day into Night, and to lie snorting in your sinfull Security, whiles so glorious a Light shineth round about you? If you will still shut your Eyes; let your Eares yet be open to that Gospel-Thunder clap (*Joh. 3. 19.*) and let them tingle to heare it, *This is the Condemnation* (the very damning Sin which sinkes men deepest into Hell) *that Light is come into the World, and men love Darknes rather then Light.*

But let us a little take these sleepers apart one from another, and proclaime before them the Day of the Lord.

First you that are wilfully ignorant, who know not, nor will understand

stand, but take Pleasure to walke on in Darknes, and will not see the Light, very apt to learn how to carry on a Design to your Advantage in things of this World, but starke fooles in the mystery of Godlines; Consider, Is this a time to be Ignorant, when the Light of the knowledge of the glory of God hath shined out, not in the veiled face of *Moses*, as it did Yesterday, but in the glorious face of Jesus Christ? Is this day of the great things of God so illustriously visible, to be despised? Or is there such Comeliness and Beauty in the Black hue and prodigious feature of darknes, that men should so much delight in it? The times of former ignorance God was pleased to wink at, but now he commands all men every where to repent. Awake, Awake therefore you that have hitherto despised knowledge, Awake I say, open your eyes now, if ever you will see; for if this Gospel which this day hath so demonstratively made known to the World be as a Hidden thing unto you, it is an evident token of your everlasting perdition.

But if this Day doth produce such Terrour, and prove so Dismal for those that are ignorant, oh what a black Day is it like to be unto those that are Profane? Let Swearers, and Liars, and Drunkards, and Oppressours, and unclean Adulterers, and cruel Mockers and Despisers of Gospel-Ordinances, with all the rest of that Rabble that lie down in the Lethargy of Sin, tremble and be horribly afraid at the Apparitions of this Day: Since you will not open your Eyes to see the Light of it, you must and shall abide the evil that attends upon it. The evil I say how strange soever it sounds in the eares of men unacquainted with God and his Word, who think of this Day, as if there were nothing but calmnes and serenity in it; And truly to a Believer that walks in the light of it, It is a day, as hath been said, of rich and abundant Grace, A joyful day: *To such as fear the Name of the Lord* (saith the Prophet Malachy) *shall the Sun of Righteousness arise with healing in his wings*, bringing in his rayes the cheerful and comfortable light of life, that health and salvation, which shall keep them safe in the midst of all dangers. But will it shine forth thus alike unto all, to those that serve God, and to those that serve him not? hear the Prophet in the words before-going, proclaiming the contrary: *Behold* (let the world take notice of it) *the Day cometh, that is, this very Day we now speak of* (as appeareth clearly by the context) *that shall burn as an Oven, and all the proud, yea all that do wickedly, shall be as stubble.*

Mal. 4. 2

Mal. 4. 1,

You'll say perhaps as those Scoffers did 2 *Pet.* 3, 4. *Where is the promise of his coming?* So, *where is the terror of this day?* For since we are fallen asleep in our sins, as you tell us, we are safe and secure, even in this day that you would have us believe to be so terrible we see no sorrow at all, but thrive and prosper in the World according to our hearts desire, and to morrow shall be as this day, yea much more abundant. But O poor deluded people, is this indeed your presumption? Wo unto you that ever you were born if you suffer this delusion to prevail upon you. What? Do you think to be safe in the day of the Lord's Vengeance? For, whatsoever you vainly dream of it, such it is to all obstinate, impenitent sinners, as it will appear more hereafter. For the present, let me expostulate the Case with you: Are you indeed so safe from the evil of this day, as you do pretend: If you be, yet, as one said, surely you cannot be secure; Or rather secure say I with another you may sometimes be, but you can never be safe: A miserable safety that is surrounded with so much danger, And the security that you boast of, is a sure token of your imminent Destruction. 1 *Thes.* 5. 3.

You may I confess prosper in the World, and encrease in riches, yea you may come in no misfortune like other folke, nor be plagued like other men, and yet notwithstanding this day of the Lord's Vengeance have a terrible influence upon you. There is an *Ultrix misericordia* an avenging mercy, giving freedome from trouble, in Anger and Displeasure, *Solo auditu contremisco* saith Holy Bernard sweetly, I tremble at the very hearing of it, God keep me from such mercy, These blessings are beyond all wrath. But what talke you of prosperity and security? Did you never hear that *God rains down snares here upon his enemies, as well as fire and brimstone, storme and tempest?* And that the prosperity of fooles shall destroy them? What advantage then have you by these outward things, wherein you so much pride your selves, and applaud your own happines, When they shall be instrumental in bringing you to utter ruine. In the mean time, oh how doth the Soul lie scorching under the burning heat of this day? Which though it be by some but little felt, yet it is the sorest judgment of all other; for as the Lightning never pierceth more fiercely then when it melteth the sword, and hurteth not the scabberd, so is the wrath of God never more incensed then when he punisheth the soul and spares the body. Look then into thy soul, O poor Sinner, and see what this day

Es. 61. 2.

*Scelus tu-
um aliquis,
nemo secu-
rum tulit.
Sen. Hyp.
Tuta esse
scelera, se-
cura non
possunt.
Bern.*

day doth there bring forth, either an obduration upon thy heart, or an inflammation upon thy Conscience. O how is the heart sometimes hardened in sin? Made more and more obstinate and perverse against the Lord? Yea, and that which aggravates the misery, it is by that very means whereby the Saints are renewed, and made happy in their Conformity to God in righteousness and true holiness; for as the heat of the Sun softeneth wax and hardeneth clay both at the same time, so hath the light of this day its several operations upon the Godly and Ungodly according to their several Capacities, and dispositions, The one it brings into an humble frame fit for such impressions as the spirit of God will fix upon them, The other are thereby made more and more refractory and inflexible in their sin, till they be ripe for destruction. And is not this a great terrour unto men, that, that which might have been for their wealth, to enrich them with grace and glory, should become unto them an occasion of falling into extream misery? Sometimes again the Conscience of an impenitent sinner is set all on fire by the light of this day, and put into such a flame that nothing can quench it; yea, the more illuminations it hath of the glimpses of that glorious grace which is now revealed, the more violent flashes of God's glittering sword do withall break in upon it to the amazing of the soul with terrors that are inextricable and unexpressible. A black cloud of Witneses might be produced that have found this true by too lamentable experience. Not as if this light did naturally bring forth such sad effects, but wheresoever it shineth, being mighty to prevail, if it be resisted (wo unto them that make the opposition) it comes I say like Lightning with greater Violence, and where it meets with such combustible stuff as a reprobate Spirit, it proves through the just judgement of God a devouring fire.

True it is that even the most holy and faithful servants of God may sometimes for want of a due observation of this day, have terrible apprehensions of it, The light of it may seem to go altogether retrograde unto them, and the illuminations thereof may also turn into dreadful inflammation upon their Consciences: But yet because they are *the Children of the Day*, The healing which is under the wings of that Sun that giveth light unto it, shall surely have a comfortable influence upon them, And the anointing which they have from the Holy one, shall be as an eye-salve, whereby they may see the light more clearly, and a preservative likewise, so to keep them, as that the promise

Ej. 43. 2.

mise shall in this sense be made good unto them, *Though they walk through the fire, they shall not be burnt, neither shall the flame kindle upon them* Ej. 43. 2.

Pf. 1. 4.

Impii autem non sic, non sic, said the Psalmist in a certain place, As for the Ungodly, it is not, nor never shall be so with them. For the Prophet, as I told you before, puts the difference even there where he speaks of that healing that shall come upon those that fear the Lord, *The day saith he cometh that shall burn as an Oven, and all the proud, yea and all that do wickedly shall be as stubble, &c.* In an Oven or furnace there is no Healing, nor escaping, but burning and consuming of all that is within the compass of it, especially if it be dry stubble: so is this day to all Ungodly persons, a *Magormissabib*, a terrour round about. And to apply the Words of the Prophet *Amos* to our present purpose, for they have a measure that will reach unto it; *The day of the Lord is darkness and not light*, as much as to say, You are much mistaken, if such as you think to meet with any light of consolation in this day, so long as you continue in your rebellion against the Lord; rather you will finde it to be with you, *as if a man did flee from a Lion, and a Bear met him, or went into the House, and lean'd his hand on the Wall, and a Serpent bit him.* If you have escaped from a Lion, the Lion of the Gospel, because possibly he is of so noble a nature that he hath not pursued his prey, This day will send out a Bear, even the terrour of the Law to meet you, that shall rend and tear without mercy; But if neither of these can overtake you, when you enter into the Grave, and think to be at rest, a Serpent, an immortal Worme shall bite and sting you without any remedy.

Mal. 4. 1.

Amos 5. 18

Amos 5. 19

Where are now all your glorious boastings of this day of the Lord? As that your Lot is fallen unto you in such a pleasant time wherein you need not doubt you say of Gods mercy, but hope to be saved (as you often swear it too) and come to heaven at last as soon as others: For why you know this day salvation is come into the World, Jesus Christ died for sinners, and such you know your selves to be: Let Preachers therefore say what they will, we fear nothing say you though we do perhaps live in sin (as who is there that liveth and sinneth not?) Yet we will hope howsoever that all shall be well in the end: Alas, Alas miserable people your expectation will be frustrated, and all your hopes vanish away like the spiders Web. Do you not see what a dreadful day is come upon you? *You look for peace*, saith the Prophet,

Jer. 4. 19.

Prophet, but behold trouble; and for a time of healing, but no good comes : Even the very Ordinances of this day, which are sweeter then Honey to those that live in Gods fear, are unto you, so long as you abide in your profaness no better then poison. You have been baptised with water, whereby you are distinguished from those that are without God in the World, But if your Souls lie still wallowing in the pollutions of sin, it shall be more tolerable for Infidels and Pagans at the day of judgement then for you. When you come to the Lord's Table, to which you may pretend a right, because you outwardly profess the faith of Christ Crucified, neither are you to be repelled from it, untill you be juridically cast out, But when you come, O what a woful hazard do you run ? I need not tell it you in any other words then those the Apostle useth, You eat and drink your own Damnation. The Word also when you hear it proves not onely a dead but a deadly Letter sent unto you from Heaven to pronounce your Condemnation ; yea, all the Exhortations, Admonitions, Convictions, Reprehensions that you meet with from Ministers, from friends, from enemies, from your own Consciences, bring forth no better fruit then to sink you deeper into Hell. Your continued rejecting of that rich and abundant grace that is freely and frequently tendred unto you, sets you every day at a further distance from God, gives the devil more hold-fast of you, adds more fuel unto your Tophet, making your torment hereafter the more insupportable. O what a day then is this wherein men treasure up wrath against the day of wrath ? A most deplorable estate ! yet this is the Lot of all impenitent Sinners.

If any should yet enquire how it comes to pass that this inevitable misery falls upon these wretched kind of people that we have been speaking of, I must answer, There are two things which the Holy Ghost in Scripture doth plainly present unto us as the grounds and causes thereof. First the sin of such persons is found out by the light of this day. Secondly, Their sin doth find out them, When sin is found out, Gods anger is enkindled, when sin findes out the sinner, his anger is then put in Execution. The first of these will justifie God in his severest judgements against sin wheresoever it appears, The second will convince the sinner of the deceitfulness of sin, and of his folly in entangling himself with that which will be his utter undoing. But let us consider these severally.

First, I say their sin is made manifest by the light of this day, and their

their Iniquity found to be hateful, yea more hateful then the sin of yesterday. All things saith the Apostle that are reprov'd, are made manifest by the light, and the clearer the light is, the more Ugly doth a Deformity seeme in the eyes of all that look upon it. Now it is, that sin is become exceeding sinful, that is, hath gotten more strength to do mischief then formerly it was wont to do, putting more malignity and perverseness into the hearts of men then ever, and affronting the Almighty with the greatest impudence, despising those means which Divine Wisdom hath found out for the suppressing of it, Now it appears in its proper colours, insomuch that, as our Saviour said, It is inexcuseable, *there being no Cloak* of a carnal Apology large enough to cover it. When sin then shews it self in this manner, who can lay any thing to the charge of God, or censure his righteous proceedings against it? True it is, Profane and Godless wretches do what they can to keep their sin close, that it may not be seen, But *they shall not prosper* saith Solomon, that is, their projects will fail them, For why? The day opens all the secrets of mens hearts, the light of it comes with such a mighty penetration, that no corner of the Soul can escape it, whatsoever lust and corruption lurketh therein it findes it out, All the palliations and tergiversations of sinful men, All their tricks and evasions, their winding and turning things upside down, their crafty contrivances to hide their wickedness are now laid *Naked, and openly discovered before the eyes of God with whom they have to do.* Yea, now is preparation made for the discoveries of the great day, for according to the light of this day shall that judgement also be. And herein will that of the *Psalmist* be verified, *Day unto day uttereth speech.* This day will make known unto that day, whatsoever sin hath been acted in it unrepented of. And this now, this I say is that which fretts the hearts of secure sinners, that their sins which they would have lie hid, and be forgotten, should be thus found out, and brought to light to their shame and confusion. Hence comes their rage and madness against the light, that they could even wish many times the Sun out of his Orb, and the bright beames of Divine Truthes swallowed up in perpetual darkness, rather then their sins, which they love better then their Souls, should be thus disturbed and discovered. All which considered how righteous is God in his Anger against sin when it is found out and made manifest by the Light?

Secondly when sin is found out by the light of this day, unless the sinner

Joh. 15. 22

Pro. 28. 13

Heb. 4. 13.

Rom. 2. 16.

Pf. 19. 2.

sinner then follows the light to find out a Saviour to save him from his sins (to whom it would certainly lead him if he would diligently observe it) his sins will surely find out him and fall upon him with all the curses that are written in the Law, wherein, as the Apostle saith, *The strength of sin lieth*, and without which it could be of no force at all to produce, no nor to pronounce the least Condemnation. That execrable League which hath been made with sin, will betray the sinner, and bring him under the power of it, whether he will or no. *Thine own wickedness* saith the Prophet *shall correct thee, and thy back-slidings shall reprove thee. The pride of Israel doth testify to his face*, saith the Prophet *Hosea*. Behold here how sin which for a while seemes pleasant to the sinner, and promiseth to bring him much delight and contentment, how it will in time stare him in the face, and prove both a witness against him and his Executioner. *You have sinned against the Lord, and be sure your sin will find you out*, said *Moses* once to the two Tribes and the half *Nam. 32. 23.* which may very well be applyed to all profane persons this day: In which words the Holy Ghost seems to allude unto dogs hunting greedily after their prey untill they have found it. For so it is with sin, sometimes it is like a Bando^g that lyeth at the door of the Soul, not suffering any thing that good is to enter there, as some interpret that place *Gen. 4. 7.* Sometimes it is like a Bloud-hound that pursues the sinner, and wil not leave till it hath caught him by the Throat, and rent the Caule of the Heart with desperation, and this pursuite is the more like to speed, because it is in the day, wherein the light is a furtherance unto it: So that the sinner shall at last in effect say to his sin, as *Ahab* did to *Elias*, *Hast thou found me O mine Enemy?* And cry out in the Devils Language, *Art thou come to torment me before the time?* Undoubtedly whensoever God letteth sin loose upon the soul either to stupifie and harden the heart, or to sting the conscience with that venome which this day (accidentally and by the just judgement of God for the despite cast upon the light of it) puts into it, it is the bitterest Enemy of all other; wherein nevertheless the sinner doth but reap the fruit of his own folly, and is filled with his own devices, in nourishing such a Viper in his bosome that will bring all this mischief upon him. Thus may ignorant and profane people see what a wofull day is come upon them, since they will not walk in the light of it, they lose themselves in most deplorable darkness.

Let us conclude this use with some Application. Consider then

D d

with

I Cor. 15. 56.

Jer. 2. 19.

Hos. 5. 5.

Nam 32. 23.

*Applicati-
on.*

Mal. 3. 2.

Mat. 3. 12

with your selves O poor People ready to perish, Is not this a great and and notable day? And can you now be able to endure the Coming of the Lord? Now as the Prophet saith, *when he appears as a Refiner's fire and as Fullers sope*, that is, to cast out all dross and filth out of his Church, when as the Baptist saith, *He comes with his Fan in his hand*, that is, The preaching of his Gospel in the Ministry of his servants, whereby as with a purging blast, he will thoroughly cleanse his floor, gathering his wheat into his granary, but burning up the chaff with unquenchable fire? Can your hearts endure, or your hands be strong in the day wherein the Lord thus deals with you? How much better were it for you to awaken your selves out of your sinful security, and to walk in the light of this day, then to have the Thunder and Lightning of it flash into your Souls with the pledges and first-fruits of everlasting burnings? *What meanest thou O sleeper* (said the ship-master unto *Jonas* when the Sea wrought and roared for his prey) So now when you are in such apparent hazard, may it not be very well said unto you, what mean you sleepers? Will you go away in a sleep, and be swallowed up for ever in the bottomless sea of Gods wrath and fury? What mean you thus carelesly to lie down in sin, when you should walk before the Lord in the light of the living? Is this a time think you to say with the Sluggard Pro. 16. 10. *Yet a little sleepe, a little slumber, a little folding of the hands to sleepe*, when dreadful danger is so neare, and ready to fall upon you as an armed man?

Awake therefore I say you that are ignorant, Be not still brutish for lack of understanding; when God hath sent out his Light and his truth to leade you and guide you, do not you refuse any longer to follow it. If in the things of this World you can, as occasion is offered, manifest some skill and dexterity, promoting carnal interests, and negotiating your affairs to your best advantage, will you not be without excuse, if in those things that concern the everlasting estate of your Souls you be foolish and ignorant even as beasts before the Lord? O remember that you have Souls, souls more precious then all the world, which should be cared for, as well as your Bodies: And what is both the Ornament and the Nourishment of a Soul, but that knowledge, which this day would enlighten it with? Alas consider, Is it not a shame that *all the labour of a man should be for his mouth* (as the wise Preacher once said Eccles. 6. 7.) *and his Soul* in the mean time, which denominates the man, distinguishing him from other Creatures that
are

are inferiour unto him *to be altogether Unsatisfied?* Awake therefore and get Wisdom, now while it is to be had, *which is the principal, And will all your gettings, and above all, get understanding.*

Pro. 8. 7.

Awake also you that are profane! Let the swearer awake lest God also swear in his wrath that he shall never see the light of this day, unless it be to his horror and amazement. Let the swinish drunkard that makes a swill-tub of his body, and his soul a trough for the Devil to bouze in, let him I say awake out of his intemperance, for it is the eleventh hour of the day, and if he continue until night, he shall be inflamed with the cup of Gods fury, which is full of mixture, that is, of curses that are written for eternity against impenitent sinners. Let adulterers and unclean persons awake out of their filthiness. They shall else be thrown into a bed of shame, and the day shall uncover their nakedness to the loathing of their persons in the sight of God and his holy Angels. Let the merciless oppressour awake that grindes the faces of the poor with a heart more hard then the nether mil-stone, let him I say, awake betimes, and break off his sin by repentance, undoing heavy burdens, and letting the oppressed go free, otherwise the Arrow of Gods indignation that now flieth by day, shall surely find him out, and peirce him thorough with a wound incurable: In a word, let the fraudulent Deceiver, the voluptuous Epicure, the atheistical Scoffer, the greedy Mammonist, and the Idolatrous Rimmonist, I mean the Superstitious Romanist, with all other of that Cimmerian crew, children of darkness, who are this day fast asleep in their sins, rouse up themselves, and be awakened: Alas poor creatures what mean you? Will you I say again go away in a sleep? *De tenebris ad tenebras*, from the inner darknes of your minds swallowed up in ignorance and profaness to the outer darkness of Gods everlasting displeasure? Shall the terrible lightning of this day blast your souls till there be no remedy? What mean you sleepers? Awake, awake, it is now time that you should arise from sleep, yea the time is almost past: *Now is salvation nearer then when you first believed*, that is, when you first gave up your names to Christ to be his Disciples, and now is damnation nearer, then when you first were threatned. To conclude, be confident, what ever Satan may suggest unto you, or what ever vain imagination your own foolish and deceitful hearts have entertained concerning this day, be assured I say of this, it will bring you no better tidings, then what I have here proclaimed in your

Ps. 75. 8.

Rom. 13.

11.

2 Pet. 2. 3.

ears, unless you awake, you will certainly perish; Albeit you lie sleeping in sin, yet *your damnation* (as the Apostle saith) *slumbereth not*, for the day light keeps it awake, and not onely so, but provokes it with greater and greater rigour to fall upon you. But I will hope better things of you. Who will not disdainfully reject what is here offered unto you, yea such things as accompany salvation, because the light of this day naturally bodes that which is good unto the world, whereas the judgment that comes along with it is but accidental, mercy being now in her prime, beautified with an evangelical lustre, and rejoycing against judgment.

With this hope we shall terminate this first Point, viz the Denomination of the Time *Σήμερον*, to day, as it is rendred in the Text according to our third Interpretation.

That which comes next to be considered is, what is here predicated of that Time viz. Jesus Christ ὁ ἄυτος
The same to Day.

Τὸ αὐτὸ
χρὸς ὁ,
Id. prorsus.

1 Cor. 3.
11.

Via seculi
Via Anti-
qua.
Ps. 139.
ili.

THE same now as yesterday, the same which he was from the beginning, as he told the Jewes, when they demanded of him, saying, *Who art thou* Joh. 8. 25.

That which he was from the beginning, viz the Prophet, Priest, and King of his Church, he is the same now in the time of the Gospel. *Other foundation can no man lay*, saith the Apostle, *then that that is laid, which is Christ Jesus*, And other salvation can no man expect then that which hath been from the beginning, there being *no other name given under Heaven*, nor in Heaven neither, *whereby believers may ever get to Heaven*. It is the decree of Heaven not to be disannulled till time be no more, It is *the way everlasting*, wherein the Wisdome and Power of the Almighty shall be gloriously manifested to the eternal confusion of that grand apostate the Devil and all his Angels, whose inveterate malice hath from the beginning been principally bent against Jesus Christ.

In the handling of this Subject our business should be to consider
Jesus

Jesus Christ in the execution of his Mediatorial Office : For that indeed hath been the work of this day , And which hath made this day more glorious then yesterday. Yesterday 'tis true he was, as it is said before, the onely Mediatour between God and man , being ordained of the Father to that high honour , but it was by virtue of that which he hath to day actually accomplished both in his life , and in his death. Whatsoever therefore hath been spoken concerning him must be understood with a reference unto the work of this day , whereby all the former mediation in the High Court of Heaven for the Fathers of old , is made good and effectual in the Law of God , and ratified for eternity.

And this speaks him still to be 'Ο 'Αυτός, the same, or the onely he, who was willing in this day of his power to perfect for ever them that in all the Ages of the Church, have been, are , or shall be sanctified , that is, consecrated and separated out of the world , and dedicated to be vessels of honour unto God.

We shall not enter into a large survey of that which Christ hath done and suffered, nor make any strict search into his office, whereby it may in all points be made manifest that he hath now in this time of the Gospel fully perfected the work of redemption, and so proved himself to be the same to day which he was yesterday : We have spoken somewhat of these things before, and therefore shall forbear to speak much of them now ; and there have been Writers of late who have magnified the Office of Christs Mediatourship , therein doing eminent service both unto him and his Church : Yet it is but meet that we should , for our methods sake, take this sweet subject also along with us, though it be folded up but in some general termes, which being opened particularly would enlarge our discourse too much, wherein already I may be judged by some to have gone beyond my bounds.

In the first of the *Revelation* we read how the Lord Jesus Christ appears unto his beloved Disciple St. *John* clothed in his regal and pontifical attire, intimating that he is now ready fitted for that whole Oeconomy, to which he was designed from the beginning, and implying that he is now solemnly inaugurated into and possessed with that honour which did alwayes belong unto his Office. Never did he in all his apparitions of old shew himself in such a manner, as now he doth : This garment was then laid up, as I may say, in the Cabinet of Gods

purpose

Rev. I. 13.

Purpose and Decree, wherein the smell of it was very acceptable to the Father, inclining him to give out his blessing to his children, who did then by faith, according to their capacity, lay hold upon it. But now since that this our great Lord Advocate and Mediatour, the first begotten among many brethren, hath been actually called of God unto his office, and assumed the right of his Primogeniture, he appears vested with it, exercising his authority, fulfilling the will of his Father, and confirming all that he hath done in the preservation of his people, and their reception to himself since the World began: With which confirmation Divine Justice rests her self fully satisfied, and the Pleas of the Law, and the clamours of Satan are all hushed and silenced. Having then thus put on this garment for the execution of his office, what doth it argue, but that he is 'O 'Advs, the same which he was from the beginning? A Prophet to day, as he was yesterday, teaching his people the way of God truly, and fore-telling them what shall happen to them in the way, A Priest to day as he was yesterday, wherein he hath offered up a sacrifice for sin, and maketh intercession for us, A King to day as he was yesterday, protecting, preserving, and providing for his Church, ruling in the midst of his people, ruling also in the midst of his enemies. Precisely and punctually the same as yesterday without any variableness or shadow of turning. Yea so far is he now from being defective in any thing that concerns his office, that he rather is the same to day in a more transcendent manner than he was yesterday. For, observe it, he is said Heb. 6. 20. to be made an High Priest after his entry into Heaven, not that he had not been a Priest before for his Church; but because it was never so clearly manifested in former times, as it was after his ascension, when he shed abroad his Grace and powred down his Spirit abundantly upon his Church.

Heb. 6. 20.

We shall not multiply Prooves for this out of Scripture, some mention having been hereof before: Take onely one instance, viz. Rev. 1. 8. Where the Lord saith, *I am Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come*: In which last words the order that he useth in the description of himself, as Mediatour, is to our purpose very observable: For mark, first, he saith, *I am which is*, and then followeth *which was &c.* Whereas according to the course and method of time, that which was, should have had the precedence. But here we see, It is by Christ, speaking of himself with

Rev. 1. 8.

with a respect unto his Mediatourship (as appears by the 11. 13. and 18. verses following he doth) put in the second place, to note unto us, that his present estate in his office, is to be preferred before that which was, and gives a Being unto it.

But it may possibly be objected, How can this be that Jesus Christ is the Same to day as yesterday, when we see a revocation of Divine Ordinances that were of old instituted for the Publick Worship of God, and the benefit of his People, and others now appointed in their stead? Was not the seventh day in the week commanded to be kept Holy to the Lord, and is it not now changed to the first? Did not God give unto *Abraham* the Covenant of Circumcision for an everlasting Covenant to him, and to his seed, adding also a terrible penalty upon the least failing thereof in these words, *The Uncircumcised Man-child, whose flesh of his foreskin is not Circumcised, that Soul shall be cut off from his people, he hath broken my Covenant?* Yet now we here the Apostle Saint *Paul* telling us that *Circumcision is nothing*, Nay more, *If any should be now Circumcised Christ himself shall profit them nothing.* Was not the Pascheover commanded to be kept by the people of God, as a perpetual Ordinance throughout their Generations? And do we not now hear Christ speaking unto his Church of a new ordinance in stead thereof, saying, *This is my body which is broken for you, and this is my blood which is shed for you, This do in remembrance of mee*, thereby taking away the first Sacrament, viz. The paschal Lamb, that he might instead thereof establish this second? Is not the Temple, and the Temple-Service quite removed, and all those legal Ceremonies, which were of Christ's own institution, as hath been before observed, now utterly abolished? And is not all this change now brought about by his own expresse order and appointment? How is he then the Same?

I Answer briefly, Albeit indeed there hath been a change in these things, which are but Circumstantial, yet the Foundation of God standeth sure. and the Faithful Witness in Heaven will testifie unto us upon Earth, that Jesus Christ is still *ὁ ὢν ὁ αὖτις*, the Same. Hee who is the Eternity of Israel, that *Pater Aternitatis*, as the Prophet *Esay* calleth him, *The Everlasting Father* of the whole Israel of God in all Ages and Nations of the World, shall never have the least Imputation of inconstancy in receding from the great work of Salvation, which he hath undertaken according to the will of the Father.

Objection.

Gen. 17. 14

1 Cor 7. 19
Gal. 3. 2

Solution.

Ef. 9. 6.

ther, charged upon him: His Covenant he doth not break, neither will he, though the form and manner of the Administration thereof be, in pursuance of it, totally varied: The same Salvation, on Gods part towards his people, he hath still propounded, And the same termes of reconciliation with God to the Church he still proclaimed, *viz.* To repent and believe. Nothing new then in the Substance of this Covenant, whereof he is the Mediatour, but onely in the Accidents and Circumstances of manifestation, which can never argue any variable-ness at all in him; As love-tokens between friends may not alwayes be of the same kinde, but may sometimes be interchanged, yet the persons still continue the same to each other in love and faithfulness, And as the clothes may differ sometimes, when the body that wears them remaineth still the same.

We might here speak of the enlargement of the Church in this time of the Gospel beyond the former limits, even from Sea to sea to the uttermost parts of the earth, that promise being now fulfilled, *viz.* *That her seed should inherit the Gentiles, and make the desolate Cities to be inhabited,* Which enlargement did necessarily require an abolition of those rites which were affixed to the *Mosaical* Tabernacle.

We might also shew how the dispensations of grace are in great wisdom and faithfulness proportioned not onely to the extent, but the age and growth of the Church; in regard whereof she being not fit now to live upon carnal ordinances, as she did yesterday in her minority, was therefore to have stronger meat provided for her, *viz.* That which is more spiritual.

In fine, We might consider that seeing God doth vouchsafe his presence unto his Church in a more glorious manner, more freely, more clearly in this day of his power and grace then he hath been wont heretofore, easing his people of those Yokes, which they were not able to bear, and performing the promises and predictions given out by his Prophets since the World began, it is but meet therefore that there should be a removal of those shadows that were the appendants of his former appearances, and that Memorials be kept, and Monuments set up of the severall discoveries of his present glory. These things, I say, might have been insisted upon more largely, but that it is fit now to draw towards a conclusion. And that which hath been written may suffice to remove the objection laid in our way, so that we may still proclaim before the World the Immutability of the Lord Jesus Christ, that

that he is 'Ο 'Αυτός, The same to day which he was yesterday. Some inferences would now be derived from hence which may be of use in this time of the Gospel. Let us consider of somewhat in order thereunto, before we proceed any further to that which follows.

First, We may hereupon again infer, that those Churches which this day profess the faith of Christ Crucified, according to this constant rule, cannot justly be taxed with Novelty in their profession, as those who this day follow the *Romish* Synagogue are apt to traduce them. What though they have laid aside some corrupt Rites and superfluous Customs which by long tract of time, and too neare a Vicinity and too sinful a compliacy with the World they had contracted, yet so long as they hold the Foundation, and this Foundation still standeth sure, the same that ever it was, it must be accounted a foul slander to say that they are but of a late edition, and that their Religion was never heard of in the world, before *Luther* gave his *Imprimatur* unto it.

But we shall make no more mention of this here, having also spoken of it before. Nevertheless because these slanderers are so imperious in their censures of others, and to the end they may be convinced of their own folly (if at least they be not stark blinde) it will not be amiss upon this occasion a little to retort upon them this imputation of Novelty, and so lay it (as it well deserveth) at their own door. We shall not need to seek far for our Warrant in this matter; our present Text will present it unto us: *Jesus Christ is the Same* throughout this day of the Gospel from the beginning to the end, The Doctrine of life which he hath delivered in the holy Scripture is sure and steadfast, not to be altered and revoked in the least Tittle or iota of it. *It is not yea and nay* (as the Apostle saith 2 Cor. 1. 19) *But Yea and Amen to the glory of God*, sooner will he overturn the whole frame of Nature, then alter the word that is gone out of his Lips: Whosoever therefore they be that maintain any doctrine different from this infallible Standard, and obtrude it upon the world, as necessary to salvation, are notorious Innovators: Now, is it not as clear as the Sun, that the Church of *Rome* hath herein exceedingly erred, teaching for doctrines the Precepts of men? What a mass of Upstart Heterodox Opinions have they forged time after time, which can never be justified by the everlasting Gospel of the Son of God? which yet notwithstanding

are pressed with so much violence, that whosoever will not receive them, must be Anathematized, and persecuted to death with fire and fagot: May we not therefore conclude that notwithstanding all their doeing pretensions to Antiquity, they are but Novellists, a brood of yesterday, and their recent inventions worthy of no value?

We deny not but where Antiquity is found in a way of Righteousness, it is indeed a Crown of Glory among the Churches of Christ. But being found in a way of Errour, wandering from the righteous rule of the written word, and laying inconstancy upon Jesus Christ (who is this way of Righteousness) as if he were not the same still in his Doctrine which he hath delivered to his Church, it is fit to be despised.

Sess. 4.
Decreto de
Can. Script.

We must here now look to be told that the written word is not the onely rule, but that there are many other unwritten verities, to which we are likewise bound to give heed, as well as to that which is written. Yea and the Council of *Trent* hath thundred out their Anathema against those who refuse Traditions for the rule of faith, as well as against those that refuse the written word.

But may it not then be demanded, if it be so, where can faith finde a sure foundation to fix upon, that which is unwritten being very uncertain, whether it be from Heaven or of men? If the written word be but a part of Gods revealed will, and these unwritten verities, as they are called, the other part, never can there be assurance given to any of the whole Mystery of Salvation, neither can the Church know it aright in the whole series of it, as God hath revealed it. For when some affirm a Tradition to be Apostolical, which others of as great account disdainfully reject for a spurious super-inducement and forgery, thrust upon the Churches in after-times (which dissenting in this case hath frequently come to pass even in the Primitive Dayes of the Gospel) what a miserable maze is the faith of a believer brought into? Will not our confidences be much weakned in our spiritual conflicts, and our hopes of gaining Converts to our Christian Profession from among those that are without (if they should make this objection unto us) be utterly choaked, and our endeavours in that kinde frustrated, and come to nothing? To let pass the great multitude of these Traditions, the number of them being never yet determined, whereby they must needs become a great yoke and burthen to the Church of Christ: If that which is written be sufficient to make

II Tim. 3.
15.

a man wise unto salvation, surely that which is unwritten is not absolutely necessary to be heeded by us.

It is not to be denied, but that the Church hath Power to appoint some certain Canons and Rules for the observation of Publick order and decency, unto which, so long as they are inoffensive in their own nature, they that are true Children of the Church will give a ready and a chearful obedience: yea we do confesse that in things indifferent a respect ought to be yeilded to Antiquity, and to their Traditions; But if an Angel from Heaven should come and tell us that all those things which are simply necessary to Salvation are not to be found in the Holy Scriptures, we must hold him accursed.

We further do willingly grant that the Lord Jesus Christ and his Apostles preached many things that were never written, And what they so preached ought to be of equal Authority with us, as that which is written, *Pari veneratione, pari pietatis affectu* (the very words of the Council of Trent not to be disliked) with as much Piety and Veneration to be received by us, as the Books of Holy Scriptures, if they were as certainly known. But it is a strange and strong delusion (which we hope shall never seise upon us) to believe that they preached doctrines which are as directly contrary to what is written in The said Books as light is unto darkness. Holy and Faithful Master Deering in his Commentary on the Epistle to the *Hebrews* expostulates this case sadly in these words; Is it the word of Christ written that we should not worship Angels, And is it his Word unwritten that we should pray unto them? Is it his Word written that we should not be bound to our Fore-Father's Traditions, And is it his Word unwritten that our Father's Traditions should be to us as his Gospel? Is it his word written that to forbid marriage which is honourable in all estates is the Doctrine of Devils, And is it his Word unwritten that Ministers should be forbidden to marry? Is it his Word written that five words in a known Tongue are better in the Congregation then five thousand in a strange Language, And is it his Word unwritten that in our Congregations we should pray in a Language which the people understand not? Is it his Word written that the dead are blessed which die in the Lord, and they rest from their labours, And is it his Word unwritten that they are tormented in the fire of Purgatory? In short, Is it his Word written that his Ministers should be subject to Kings, should attend upon their flock, and not meddle more then needs must with the

Yet Bellarmine.

suib. Nos asserimus in Scripturis non contineri expresse totam Doctrinam necessariam sive de fide sive de moribus.

Lib. 4. de verbo non scripto. Ca. 3. Sect. 1

affairs of this World, And is it his Word unwritten, that the Pope shall exercise Authority over Temporal powers, depose Kings at his pleasure, and that his Inferiours of the Conclave should be secular Princes? Hath God written it that Christ sacrificed himself once for all, and made a perfect Redemption, And hath he left it unwritten that a shaven Priest must sacrifice him every day, and say a Mass Propitiatory for the quick and dead? What perverseness is this of men of Corrupt minds thus to dream of Traditions contrary to the written Word of God? And what an intolerable indignity do they put upon Christ to make him thus palpably contradict himself, as if he had forgotten to be still 'Ο 'Αυτός The Same? But full well did *Esaïas* prophecy of these men, saying, *This people draweth neare unto me with their mouth, and honour me with their lips, but their heart is far from me, But in vain do they worship me, teaching for Doctrines the Commandments of men* Mat. 15. 8.

Es. 29. 13.

But leaving these to their uncertain Traditions, and their most certain innovations, Let us look home to our selves, and hearken to the Apostles advice which he giveth *Phil. 2. 5. viz. To let the same minde be in us which was in Christ Jesus*; for he hath set us an example, that we should herein also follow his steps, even to be constantly the same in those things that belong to the Kingdom of God.

Phil. 2. 5.

Not that we should stand at a stay, and make no further progress in Knowledge, Holiness, Zeal for God's glory, Brotherly-love, self-denial, Contempt of the world, &c. then we have already attained; Rather let yesterdaies work in that sence be forgotten by us, and let us reach forth (as Saint Paul said he himself did) to a greater perfection, making this day to be more abundant, then what hath been before; for in so doing we shall also resemble Jesus Christ, who made his work which the Father had given him to do, to appear this day under the Gospel in a more spiritual glory, then it did yesterday under the Law. But my meaning is, that we be still the same, not forsaking our first love, as the manner of some is, nor declining from that close and sincere walking with God, whereunto we have happily by reiterated vows and solemn engagements devoted our selves, after we escaped the pollutions of the world through the knowledge of Jesus Christ.

Phil. 3. 13.

A needful warning it will be to us: for the truth is, mans nature is a wondrous masterpiece of inconstancy, No creature under the whole heaven

heaven being so variable as man is ; Nay it is a matter of some difficulty, as the world goes, amongst a multitude to finde a Man, that is, One who for a Masculine spirit indeed may deserve the name of a Man, or as some render the original word in Scripture, *A Man, A Man*, that is, A Man both wayes, in regard both of the outward and inward man: For there are some Men-Men, and some Men-Beasts : which made the *Cynick* at noon-day to go up and down in a throng of people with a *Lanthorne* and *Candle* in his hand, searching as he said for a Man, that is, A Man for Constancy and Prudence, as well as in outward appearance; and *Seneca* also in his time counted it a great rarity, *Magnam rem puta* (saith he) *unum hominem agere*, It is a hard thing to Act a Man kindly, meaning, to be alwayes One and the Same ; For one that doth so, How many are there that disfigure themselves with diversities of shapes? One while they will be frugal and grave, another while prodigal and vain. Such levity Holy *Bernard* sweetly taxeth, *Non paucos frequenter experimur*, &c. We oftentimes meet with many, who scarcely one houre continue in the same minde, but are like drunkards nodding and reeling too and fro, changing their judgment, yea without judgment wavering still from what they had determined *Semper quod non habent cupientes, & quod habent fastidientes*, Alwayes desiring what they have not, and loathing that which they have. This inconstancy speaks men to be like unto *Reuben*, *Unstable as water*, Far unlike this our Heavenly Pattern who was alwayes the same, No, nor like that honest *Roman* of whom it was said, that it was as easie to turn the Sun out of his course, as to make him go from his Word, or change his resolution.

But especially in the high and weighty matters of Religion to be wavering and inconstant, argues too much feebleness of spirit, unbefitting those that are separated from the world to be the followers of Jesus Christ, the Rock of ages who never changeth. As *Nehemiah* said, *Is it for such a man as I to flee?* So say I, for such to fall from their stedfastness, One-while to be Zealous and forward in the wayes of Holiness, another while backward and indifferent, taking up a Form of Godliness according as their humour and fancy leads them, like unto those of old, whom *Hilary* speaks of, that had a Monethly or a Yearly-Faith, what a shame is it? Yet alas too many there are in these dayes among us of this halting Generation, who are apt to turn with every winde of temptation, I speak not here with a reference

Lev. 15. 2.
Ps. 49. 12.
20.

Sen. Epi.
128.

Gen. 49. 4.

Sunt qui
menstruan
vel annu m
fidem ha-
bent.

rence unto changes in point of external order in the Church, which may sometimes be excusable as we shall shew hereafter (though there be a sort of dissolute and debauched people who can finde no other change to spend their invectives upon, the better to palliate their own wickedness) but when the life and power of Religion is so far neglected, as that we can recede from those engagements and resolutions wherewith we have solemnly devoted our selves to God, To turn aside after Vanity, walking according to the course of this world in wayes of Licentiousness and Profaness, this surely is matter of just complaint. Alas we consider not it seemes what a dishonour we bring upon our holy profession, How much we grieve the spirit of God, nor what advantage we give unto Satan to encroach upon us, when we are not Godly and Religious in a constant and continued Course, but off and on, fast and loose in the Covenant of our God which we made in our Baptisme; When with *Pilate* we are inquisitive after Truth, but presently, as he did, turn our backs upon it: seeme to consult with God and his word about our spiritual estate, and in the same breath many times cast him quite out of our thoughts, as if we could do well enough without him, Like unto *Saul*, who in all haste calls out, *Bring hither the Ark*, But then, go to, it skills not greatly, carry it back again. Such unfavoury Salt (as *Ecebolius* for his treacherous halting in Religion justly stiled himself) can have no relish in it acceptable to God or his Church.

Socrates
lib. 3.
cap. 13.

Away therefore with this spirit of giddiness which hath too much prevailed in these dayes, and let us quit our selves like men in being still the same! When we have a Rock appointed for our standing by the wisdom and Faithfulness of the Almighty, whereon we may be safe against all the stormes and tempests of the Prince of the power of the air, shall we turn away from it, and in our Conversation swim with the stream of this present evil world, or in our judgement roll our selves upon the waves of new-fangled opinions, where we may be tossed to and fro and carried about with every winde of Doctrine, and where nothing is to be expected but to be swallowed up at last in the bottomless gulf of error and confusion? Oh shall we thus dally in a business of so great moment? Far be it from us! Rather let us Look unto J E S U S, and follow his Example in being still The Same.

And now that we may deal impartially herein, Let it be a Word in season

season to us of this Nation, who have not like our Pattern, been the same of late, what we have formerly been. We have made it our boast since we separated from *Rome* and cast off the Yoke of Anti-Christ, that we have received Christ Jesus the Lord, professing his Gospel to be a Law unto us. But how we have walked in him, and been Obedient unto it, as we have been taught, yea taught of God in the Ministry of his faithful servants, our deeds may declare. Time was when truth was of so high account with us, that if it had been possible we would have plucked out our own eyes, rather than to have parted with it; But we have seen the time, wherein (*Servis dormientibus* The Lord pardon us in this) Truth was fallen in our Streets, and we have been such strangers unto it by giving entertainment to Error in the most ugly appearances thereof, that we might well have asked, as he did, what is Truth? True it is there was a certain Covenant made (whether according to truth and righteousness somewhat may be said hereafter) but made I say for the extirpation of Heresie and Error, &c. But it is as true which was once freely spoken at a Monethly-fast in Saint *Margarets Westminster*, *If we had sworn to the utmost of our power to have advanced Error and Heresy, they could not well have grown and increased more then they did, when we swore against them.* There was a time also when we took sweet Counsel together under the peaceful Government of a Religious King, and the vigilant inspection of Grave and Orthodox Bishops, walking to the house of God in company, where we had full Congregations, the office of the Ministry Honoured, the Word faithfully preached, Sacraments duely administered, &c. And have not Sacraments of late been laid aside as useless and unnecessary, The Ministry cryed down as Anti-Christian, Congregations scattered, Churches put to profane and sordid uses, to the shame of Religion, and the scorn of our Adversaries round about us? The Word indeed was preached, and we do with all due thankfulness acknowledge it to God's glory; for though some did preach Christ of envy and contention, not sincerely, yet some did it of good will, and therefore *seeing Christ was preached, whether in pretence or in Truth, therein with St. Paul we did rejoyce, yea and will rejoyce.* Notwithstanding it was both our sin and our shame that that Holy and Divine Ordinance was, I say not with impunity, but with publick approbation so much profaned, when the pulpit was too often made a Tub for Mechanick praters to pour out their Blasphemies

Feb. 24.
1646.

Phil. 1. 18.

mies, or turned into a Theatre by others to promote carnal interests, and to strengthen the Schisme that was then set up: And if any honest Orthodox Ministers durst be so bold according to their commission given them of Christ to manifest their zeal in preaching against these impostours and their abettours (as some there were who could not forbear) It was not their Gravity, Learning, Piety, Fidelity to their Countrey, nor ability to promote the glory of the Gospel that could be a sufficient safeguard unto them, But they must be branded with the odious mark of Malignancy, and even in the very execution of their office, affronted, interrupted, contradicted, yea sometimes laughed to scorn: I instance not in particular persons, His Majesties gracious Act of indulgence forbidding it. But hence it was that many faithful Ministers were so much despised throughout the Nation, sometimes called Legalists, otherwhiles Formalists, yea reviled with the most opprobrious terms that Malice it self could invent. To some they were too plain, to others they were too eloquent, one while tax'd for not preaching Christ, another while for not holding forth the Doctrine of Free-grace; But if in their Sermons they happened to make mention of those Holy Antients whom the Church hath honoured with the Name of Fathers, they were presently by some temerarious Head or other censured for Babelers, or at the best but low-spirited Men, that would be padding in the shallows of Antiquity, not fit forsooth to be named with the profound knowledge of these dayes. So imperious were people grown in their superintendency over their Teachers; yea though they were illiterate Mechanicks, yet being the Darlings of the Schisme, they would presume, as being allowed to be Dictatours to the most grave and learned Ministers that were not of their Faction, not considering what the Apostle saith, that The spirits of the prophets are subject to the Prophets, implying doubtless, that it is the Ecclesiastical Senate that should take cognisance of Preachers Doctrines, so as to regulate whatsoever may be found amiss in them, not the Company of spear-men, or calves of the people, as the Prophet calleth the rude multitude. But such was the impiety of those times, that the poor Ministers of Christ (though by the Holy Ghost accounted the Prime *Masters of the Assemblies*) did commonly stand in their Pulpits like Prisoners at the Bar when their Hearers, how ignorant soever, sat like so many Judges round about them.

Again,

Again, As preaching was prophaned, so in like manner was prayer too much perverted and depraved. Whereas in our approaches to God we were wont to fall down upon our knees, adoring the Divine Majesty with the humbling of our bodies to the very dust, according to the religious example of the devout servants of God in scripture, yea of the Son of God himself, of whom Saint *Luke* saith, that *He kneeled and prayed*, Saint *Mark* that *he fell to the ground and prayed*, Saint *Matthew* that *he fell upon his face and prayed*, What an Unreverend insolency hath the late times produced, when this humble gesture was in many places wholly neglected, as being forsooth below the Saintship of our Uplstart Reformers, who possibly might pretend to have more familiaritie with the God of Heaven, then those could be allowed to have, that had been before them; And therefore they might now serve him without fear, though the truth is, they did it not in righteousness nor true holiness. Was not the spiritualness of prayer confined to the suddenness of conception, and volubility of utterance (qualities not impossible with a spirit of opposition to all that is good and holy) which also were accompanied too frequently (it is to be feared) with a vain ostentation of mens abilities for invention, and with such expressions many times that no honest heart God knoweth could say Amen unto them; When a Set-form though compiled according to the warrant and pattern that Christ hath given us, and used with a pious and sincere devotion, was (contrary to the rules of Christian Charity, contrary to the judgement of the best Divines, both Antient and Modern, forein and domestick, yea, contrary to the general practice of the Reformed Churches) condemned and rejected as unsutable to the spirit of Adoption, and unacceptable to the God of Heaven, as if the Almighty were more to be taken with the variety of words, then with the groans of the spirit, which may assoon ascend up into his ears in the Religious use of a form, as in the uttering of the best conceived prayer in the World. But it is no marvel that set-forms of prayer were so much decryed, when the Lords prayer it self was sleighted, yea so despised, that if according to the good antient Custome among us, prayers were concluded with a rehearsal of it, Such was the horrible profaness of some (who yet pretended to a Seraphical strain of Holiness above others) that they would thereupon most unreverently in the face of the Congregation put their hats on their heads, that they might thereby throw contempt upon that prayer,

F f

and

Luk. 22. 41*Mat.* 14.

35.

Mat. 26. 39

and those that used it. Which disdainful posture, if they did at all account it lawful and fit to be used in so solemn a matter as the service of God, would have been more tolerable at those times, when conceived prayer it self was dishonoured by the Plagiary super-inducements of other mens labours, surreptitiously taken out of their printed Books, and under a pretence of suddenn ess of Conception frequently and at large thrust into Publick prayers even by those that were the greatest enemies to common and publick forms. Sundry other instances might here be reckoned up, whereby it would appear that there was not any thing wherein the Beauty of Holiness had shined out in former times that was not wofully polluted in those dayes of Schism by our Changings and Counter-changings, which were such that it might well be said of us, notwithstanding all our vain-glorious pretensions to a glorious light surpassing all that had been seen in the Ages before, that indeed and in truth we feared not God: Alas our Glory was our shame, and we like a foolish people and unwise, loved to have it so, accounting that which was indeed our shame to be our greatest glory.

But *non fuit sic ab initio*, It was not wont to be thus. We had left our first love and zeal for the truth of the Gospel, and therefore did God in his just judgment give us up to strong delusions to follow after lies. High time then was it for us to repent and do our first Works, and to say with those in the Prophet, we will go and return to our first husband, for then was it better with us then now. The streets of Romish *Akelen* possibly may ring of these our mis-doings, and the rather because we are not quite gone over unto them, when we were brought very near: But they may spare their breath to remove their own stench, if they can, which is so noisome all the world over. We will our selves give glory to God in confessing that our transgressions have been many, and our back-slidings have encreased. Our sinful compliancy with Anabaptisme, Brownisme, Familisme &c. which in former times were judged by us, according to their proper nature, to be most abominable Errours, hath been so notorious that it doth even fill our faces with shame and blushing, when we sadly take it into our consideration, that we whom God have made a Nation not to be despised, but honourable in the eye of the World, and a Church adorned with a glorious beauty surmounting other Churches
even

even by their own confession, yea terrible as an Army with Banners to Anti-Christ and his Adherents, should make our selves thus naked and bare by entertaining such scurfe into our bosome which was fitter rather to be trod under foot. Surely very unworthily have we hereby made our selves of that dignity which God hath put upon us.

True it is this mischeivous project was first hatched and afterwards fomented by some false brethren among us, the spurious issue of *John a Leyden* and *Knipperdolling*, yet because it did prevail and grew to such a height without any the least control from those that had power in their hands to suppress it, to whom the Nation did generally in a manner submit, the guilt therefore of a most shameful Apostacy might too justly we fear be imputed unto us.

But rejoyce not against us O our enemy, though we have fallen, we are through mercy risen again, & though our backslidings have been strong yet they are not (blessed for ever and ever be the Name of our God) either like unto those of *Jerusalem* or those of *Rome* perpetual. If we have through the sly insinuations of *Jesuitical* Emissaries, who have mingled themselves with us in the late Transactions of our nation, and the cunning craftiness of Hypocritical self-seekers, been too rash and heady in endeavouring to amend what was judged to be amiss in things pertaining to God, we will not when God hath shewed us our Error be pertinacious in it; but return rather to our Obedience from which we have swerved, and be better advised hereafter, waiting upon the Lord in his own way for the propagating of his Gospel as his word and providence shall direct us. In the mean time we will not spare to publish our sorrow for those deplorable wastes which our inadvertency hath brought upon this poor yet excellent Church of Christ. Too excellent indeed to be the Mother of such unnatural, foolish and disobedient Children, as we have been unto her; Who though she be comely in the eyes of her Beloved and in the eyes of all the daughters of his people in the world about her, yet wo unto us we have blackened her with the spots of our Divisions, and brought a cloud over all her excellencies. Surely this is a Lamentation and must be for a Lamentation.

But what then would some say, would you have us now to relinquish that glorious Cause which with a solemn League and Covenant we

have undertaken to maintain; and return again to profaness and superstition? what were this but to deal falsely in the Covenant of our God, and to draw the guilt of odious inconstancy upon us? It will become us rather according to your former admonition, herein to be still the Same, and to follow the example of those resolute and faithful Martyrs who of late to the very death persisted in the justifying of so good a cause.

Now unto this Objection it will be requisite to give a full and clear resolution, to the end that it may be made evident who those are among us that come neereſt to the pattern here presented in the Text in being still the same, whether those that object these things, accusing their brethren of I know not what sinful temporizing and tergiversation for not joyning with them in endeavouring to root up the foundation of this Change which the Divine Providence hath brought upon this Nation, or those that are thus accused, who upon convictions of Conscience are necessitated with the whole strength of their souls to promote and give furtherance unto it.

In the treating of this subject, though I question not but some will be apt to quarrel at my plain dealing, yet I shall without upbraiding any particular persons, labour as in the presence of God to give satisfaction to those Consciences that in truth desire to be resolved concerning the warrantableness of submitting to this Change in returning to our obedience, And shall insert nothing, but for what I shall be willing to be responsal to any who shall rationally require an account of me,

To begin then with the Cause, as it was called; and a Glorious Cause, What was it? It was pretended at first that great matters should be done for the King, People, and Religion, The King should be made a great and glorious Prince, The People should have their just liberties restored unto them, Religion should be established, and set free from the invasion of all Heresies and Errours wherewith it was before corrupted, All which being done we should finde our selves the happiest Nation upon earth, and Glory should dwell in our Land. Unto this plausible sound did multitudes of well-meaning people in the simplicity of their hearts give an attentive Ear, and were allured to contribute their assistance to the carrying on of so good a work. But if this were the Cause that was so much cried up and extolled

toll'd, for which the Land was fill'd with violence from one end to the other, How came it to pass that it fell so foulely as it did? Who was it that hindered the progress of it? Was it not they that absurdly pretend still an adherency unto it, when a sword by their means hath pass'd through the Soul of it? Is not their Hypocrisie, Double dealing, Self-seeking, Treachery in the whole managery of this business discovered plainly in the face of all Mankind? Certainly should all Histories be search'd, there could not be found a more palpable Cheat put upon a Nation since the beginning of the World: The publick faith of the Kingdom to assure the Reallity of these pretenses was through the prevalency of a sort of Traitors to God, their King and their Countrey, frequently turned into publick fraud. Yea the faith of the Gospel was made a Cloak to cover the corrupt projects of self-ended Men. Nothing done of all that was promised, but rather very much clean contrary; Confusion and Disorder brake in upon us like a Deluge and there was no visible remedy in the apprehension of all Unbiais'd men, but a swift and overspreading desolation must needs have fallen upon the whole Land. All which considered, To make boast still of a Cause, wherewith they dealt so perfidiously, and of which God in his just indignation, for the Corruptions both in the birth and growth of it, hath said it shall not stand, making it a *Nehushtan*, doth it not argue a fighting against God, and a design to be still the Same rather in a treachery which all the Christian world cryeth shame upon, then in any thing wherein the glory of God, or the safety of their Countrey might be concern'd?

As for the League and Covenant (called in scorn the Legal Covenant even by those who do now plead it) it was indeed brought on to add a seeming strength to the said Cause, and the better to draw inconsiderate people to joyn in the pursuance of it. But there are many unanswerable reasons to be heeded that do clearly shew the nullity thereof, which being exactly related by others, we shall not need to insist upon them here. Somewhat notwithstanding shall be here added to give satisfaction in this particular. It is well known that to incline people to the taking of the Covenant (that is, to take the Whip with six cords (as the six Articles in *K. Henry* the eight's time was called) to scourge and torment their Consciences with) some use was made of that Restriction in the first Article of it; *viz.* According to the Word of God, being interpreted by the politick Concilia-

tours of those dayes, as a Proviso, whereby an Out-let was set for any to recede from the Observation of it, if afterwards upon better consideration they found it to be otherwise then it was represented unto them. But what vile Hypocrisie was this, to lead poor people into a snare by such tricks of Legerdemain? Nay is it not an impious Mockery of the Holy Ghost thus to make the Word, which is the Oracle of the most High God, a stale to the politick Interests of wretched men? For, as it is well observed, upon the same account we may subscribe to the Council of Trent, yea to the Turkish Alcoran, swearing to maintain and defend either of them, viz. so far as they are agreeable to the Word of God. But much better surely may we now make the said Rest idion our Warrant totally to cancel that Covenant by a godly sorrow, and serious lamentation for it, finding it in sundry respects different from that Righteous Rule, according to which all our Actions are to be squared. For in such cases that golden Axiom must be our Guide, viz. *Pœnitenda Promissio, non perficienda Præsumptio*, The Covenant must be retracted by Repentance, not the Presumption heightened by Continuance.

JUNE I.
1647.

As for the Illegality of it throughout, from first to last, our Famous and Renowned University of Oxford hath with a general Consent in a full Convocation very plainly and faithfully discovered it to the silencing of all Gain-sayers, and to their everlasting Honour before God and Man. Unto whose cleer Argutations I remit all men that are in a capacity to receive satisfaction in this point, and to be convinced with Reason: Concluding with the Casuist, *Ne sit Sacramentum pietatis, impedimentum pietatis, nec vinculum iniquitatis*, Let not a pious Obligation be a bar to piety, nor a bond of iniquity.

Whereas it is said next, that by Deserting the Cause we shall return again to Profaness and Superstition, I answer, God forbid! Rather it is to be hoped that an unanimous Agreement in rooting up the said pretended Cause, would be the ready way to remove that Profaness and Superstition which have provoked Gods displeasure against us. But let it be considered, What returning to profaness can there be now more then the Land was polluted with in the time of the late Schisme, when the Name of God was dishonoured by Swearing and Forswearing, The Ordinances of Jesus Christ neglected, yea despised, Gods faithful Ministers cruelly mocked and derided; In a word, When iniquity did so much abound, (though it must be confessed it aboundeth

still

still too much amongst us, even in these dayes of our Deliverance) that scarce any posterity shall be able to add thereunto? And as for Superstition, which the Holy Scripture calls *Δεισιμασία*, that is, Fear of false Dæmons, rather then of the true God, What can be greater then that which hath been already set up and spread about the Nation by our Sectarian Seminaries, Independents, Anabaptists, Antinomians, Seekers, Quakers, and the rest of that Rabble, who have notwithstanding the struglings of God and Man upon their Consciences, been like a company of Superstitious Dotards, so mad upon their Idols, I mean their Squint eyed, Wry-necked, Double-tongued, Snivelling Dæmons of Horrid and Monstrous Opinions, and wherein they continue to this very day, that it is a manifest token, as one said not amiss, They are error-blasted both from Heaven and Hell. Nay more, Was there ever such a close and cunning Connivence afforded, since the Reformation began in this Nation, to Romish Superstitions, then was under the Regency of the said Cause? The great Projectour, or at least Protractour, thereof himself, who made England to sin, observing in one of his Proclamations (though nevertheless it was after that also Tolerated) that Multitudes of Jesuits and Popish Priests did resort unto and remain within this Common-wealth and the Dominions thereunto belonging, who with great Audacity did exercise all offices of their Profession, both saying Masses and seducing the people to the Church of Rome. If then that Cause so much pleaded for, had such ill Consequents attending upon it, may we not well say, *Sublatâ Causâ tollitur Effectus*; When the Cause is taken away, the Effect will follow?

At least as I said before there is great hope it shall follow, especially now when God hath in Mercy set over us a Man of Understanding and Knowledge, to lengthen out the State and Tranquillity of our Countrey, when for the Transgressions of it, it was by the Intrusion of Ufurpers, neer unto utter ruine. A Man I say after his own heart, Tutor'd and Bred up by him like *David* in the school of affliction, Whose Heart is also fixed upon God to serve him in Righteousness and true Holiness; A Prince so pious that he makes it his work, and accounts it his glory to have true Religion established amongst his people in the Power and Purity of it: Witness his extreme dislike of Profaness, which he hasted to publish the very next day after his happy Return unto us, Commanding it to be read in all Churches monethly for six moneths

Apr. 26.
1655.

Pro. 13. 2.

See his Majesty's Proclamation,
May 30.
1660.

moneths after; (But well worthy indeed to be set up in them as a perpetual Monument of Piety to all Generations) Wherein he declares the Purpose and Resolution of his Religious Heart in these words, *We will not exercise just Severity against any Malefactors sooner then against men of Dissolute, Debauched and Profane lives, with what parts sever they may be otherwise qualified and endowed. Requiring all Majors, Sheriffs, and Justices of the Peace to be very vigilant and strict in the Discovery and Prosecution of all Dissolute and Profane Persons, such as blaspheme the Name of God by profane swearing and cursing, or revile and disturb Ministers, and despise the publick worship of God.* Witness also the Declaration which his Majesty set forth (Octob. 25, immediately following) concerning Ecclesiastical Affairs, wherein he hath made known to God and the world, That his Resolution is and shall be to promote the Power of Godliness, to encourage the Exercises of Religion both publick and private, and to take care that the Lords Day be applied to Holy Exercises without unnecessary divertisements, and that Insufficient, Negligent, and Scandalous Ministers be not permitted in the Church. Which being so, What is it but a profane slander of the footsteps of Gods Anointed, both of Christ himself, and his Vicegerent over us, to amuse the world with false reports of a return to profaness, as if the Times were now become so loose, that Wickedness should be established by a Law? Whereas there was never more likelihood then now (if the Devil through the turbulent spirits of factious Schismatics did not hinder it) for Religion to prosper, and Holiness to flourish.

Away then with Profaness, and let Superstition pack together with it; for what entertainment is it like here to finde, When *King Charles the Sufferer, the sonne of King Charles the Martyr* (as a Reverend Father of our Church hath worthily proclaimed him) is now by the Divine Power and Goodness settled upon his Throne, to be the Defender of that Faith for which he suffered? That Faith, I say, which the Church of England professeth in opposition to the Church of Rome; From which (as it was observed by that Loyal and Peace-making Parliament) neither the Temptation of Allurements, Perswasions and Promises from seducing Papiests on the one hand, nor the Persecution and hard Usage from some seduced and mis-guided Professours of the Protestant Religion on the other hand, could at all prevail upon him to make him
swerve

L. Bishop of
Winion.

swerve in the least Degree, But chose rather still to suffer Afflictions though never so grievous, as *Moses* did, then to enjoy the pleasures of sin for a season, by so doing: For which his Name shall be sweet, and his Memorial precious in all the Churches of Christ to the end of the World. I say then again, Is it like, that Superstition in any kinde should be Tolerated (much less shall it be Established) under the Government of so famous a Sufferer for the Protestant Profession, yea and so active a Defender of it, who hath made it manifest that his Care and Study is for the propagation thereof, And who hath solemnly professed that nothing shall be proposed to testifie his Zeal and Affection for it, to which he will not readily consent?

It will be objected, What do we hear Words, when we see Deeds? Is there not an Actual return to Superstition in this Land now, when the Ceremonies which were cast out are brought in again, and the Liturgie restored? And what are these, but either the Issues of Will-worship which the Holy Scripture doth condemn, or the Bratts of Babylon which should be taken not to be cherisht, but to be dashed against the stones? Besides, Is not the Government also by Bishops set up again in its former Height, which is not warranted by the word of God? If we then should consent to these things, How shall we like unto Jesus Christ our Pattern in the Text, continue faithful with God in our Conformity to his Rule which he hath set us?

I answer, First we may be still the same in a constant Adherency to the Foundation, though we may as Divine Providence leads us, whether it be in Judgment or in Mercy, vary sometimes from that which is Circumstantial (of which nature are those things that are here objected unto us) and our fidelity to the former wil certainly entitle us to a faithful Imitation of Jesus Christ, notwithstanding our change in the latter. Nay, is it not a great weakning of the Foundation, and an injurious imputation put upon the Master-Builder, to lay so much weight upon Circumstantials, as to make them Unchangeable when they are not of his particular appointment, though allowed by him to be annexed to his Building? It is Superstition doubtless so to set up External Rites in competition with the Everlasting Rule of the Gospel, as if they were not upon any Emergency whatsoever to be altered or removed. And it is as ranck Superstition on the other side

Superstitio
ex super
stando,
qua signifi-
catur nimis
um esse.
Sen. Epist.
123.

after they have been removed and restored again, pertinaciously to stand in opposition against them, especially when Experience hath made it manifest that the removal of them hath introduced much disorder and profaness in the service of God. But we may appeal unto Christ himself to Judge in this Case, Whether or no, when a Christian Magistrate that truly feareth God, taking notice of a great decay of Religion, which by a wild and lawless Liberty hath been brought amongst his Subjects, shall for the improvement of Piety recommend unto them a Form of Divine Service accompanied with such Rites and Ceremonies as are in force by Law, and in the observing whereof True Religion hath formerly flourished, Whether, I say, it be Superstition in them to joyn with him in the Observation thereof, especially when they are few in number, no merit placed in them, nor are they required to be observed as things necessary to salvation, or as parts of Gods worship which under pain of Damnation ought to be used, nor as signs operative, working Grace in those that make conscience of them; but are expressly declared to be indifferent in their own nature, and that upon just causes they may be altered and changed: In so much that if the Supreme Magistrate shall again forbid the use of the said Service and Ceremonies, the people may without sin lay them aside, yea are bound in Conscience so to do, and observe others (provided that they have the same premised Boundaries) which he shall command. All which considered, Who seeth not how unjustly we are accused of Superstition in the Service of our God, because of our religious using of some few harmless Ceremonies, without which our late Experience may sufficiently teach us, that Religion it self would not long stand in safety, but by degrees be totally laid waste? *Ego certe illas veneror, & tanta pietati semper assurgo*, for my part I shall, notwithstanding the Oggannition of gain-sayers, highly esteem them, and commend the observation of them to all who are willing to advance the Kingdome of the Lord Jesus. It was said of one (*Luke 7. 47.*) She loved much, because much was forgiven; Were it not here a *Περίεργον*, an Excursion from the matter in hand, I, who have too much complied with the late Schisme, and through mercy not onely been convinced of my folly therein, but (blessed be God) do partake of the Indulgence of Holy Church my Mother in the forgiveness thereof, could open my heart at large in her vindication against her Adversaries, who are very apt to cast aspersions upon her. But the design of this Treatise tendeth
another

another way, and Wisdom in this matter hath been clearly justified of her children.

Nevertheless I shall presume (without offence, I hope,) to offer a small Libamen of my love and duty unto this dear Mother in the justification of two of her Ceremonies which by her unnatural children are as much quarrelled at as any, Those are

First, Bowing at the Name of Jesus.

Secondly, Bowing at our Entrance into, and Departing from the Congregation.

For the first (besides what hath been abundantly written by others) we are, in the duties of Divine Worship and Service, to give unto Christ this Honour, upon these two Considerations: First, Because that for our sake he made himself of no Reputation; Secondly, Because a sort of wretched men in the world about us, set on by the Devil, conspire together to make him of no Reputation also.

First I say for our sake he made himself of no Reputation; great reason therefore that we should account him worthy of all Honour: not onely that which is Spiritual in captivating every thought to the obedience of his Gospel, but that also which is of the body, in the outward deportment of it (for he hath bought it with a Price, a great Price, even his dearest Blood, as well as the Soul) it was no robbery for him to be equal with God, for he was the Brightness of his Fathers Glory, the Character of his Person, yet Saint *Paul* tells us, he emptied himself, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross: Now *Quanto pro me vilior, tanto mihi charior*, said Holy *Bernard* sweetly; The more humility appeared in him, it is but meet that the more honour be ascribed unto him. Admit that it be not a duty of the Text, to use Genu-flexions at the mentioning of his blessed Name, whiles we are employed in the publick exercises of Divine Worship, yet since the Father hath, even upon the account of his Humility, highly exalted him, and given him a Name above every name, it well becommeth the Church upon the same account (in a conformity to that Divine Pattern) according to her poor strength and ability, by all ways and means to exalt him likewise. This then I

conceive may somewhat stop the mouth of Contradiction against the holy and religious custom of our Church in requiring all persons to Bow at the Name of Jesus, for she hath learned it of the Father (whose example is without controversie in this case worthy of all imitation) to exalt him, because for our sake he made himself of no reputation.

Again, Is not our Lord now (as it hath been prophesied of him *Esa.* 53. 3.) despised and rejected of men? Do not Jews, Turks, and Infidels blaspheme that worthy name, by which we are called? Are not Secinians these cursed Hereticks as unwearied now in their malice against him, to lay his honour in the dust, as the Arians were of old? Is not the precious Blood of this Immaculate Lamb of God, shed to take away the sin of the World, every where almost, bespattered with the impious mouthes of execrable swearers? And are there not some wretched people risen up amongst us in these days, who out of a Luciferian Pride, pretend that they are as well and as truly God, as Jesus Christ, because they have their Being in God, and are partakers of the Divine Nature? What then should the Church do, but out of a detestation of these horrid impieties, and out of a tender regard to the honour of her Lord, give a signal testimony of her duty, in commanding all her faithful children to bow their bodies in token of reverence unto him, at the mentioning of his Name? That Name, I say, which sounds the sweetest in the ears and hearts of poor penitent sinners, which speaks him not onely to be *Immanuel*, God with us, but *Immanuel* (as the rapture of our admired Bishop *Andrews* distinguisheth it) With us, or, One of us, bone of our bone, and flesh of our flesh, which hath been the occasion that his enemies have laid hold upon, to make light account of him. But enough of this.

It is said also that our bowing the body at our Entrance into the Congregation, and Departure from it, is Superstition. In answer hereunto (to add somewhat likewise to that which hath been written by others) If this be Superstition, we may justly retort it upon the common practice of Non-conformists themselves in their private meetings, where they use at their rising up from their Devotions, to bow their bodies to one another, pretending, as it hath been said by some of their principal leaders, that it is a laudable custom amongst them,

for

for that they do thereby testify their unanimity in the service of God, and mutually witness their gratitude for their mutual praying for one another. Thus plausibly can they please themselves with Apologies for what they act of this nature among themselves in private, without any scruple at all of conscience, and yet uncharitably condemn the Churches order for doing the very same thing in publick to the same good ends and purposes amongst many other, as if their private Incurvations were more warrantable from the word of God, then our publick Genu-flexions: Certainly as publick prayers are more acceptable unto God then private, so publick reverence in the place and time of Gods Worship and Service will better become us, and more adorn our Christian Profession, then any thing can of that kinde in private whatsoever. It is usual amongst us, for men in token of reverence, to be uncovered, when they enter into the Congregation, and it is generally look'd upon as a bold impiety, if any should be so voyd of shame, as to presume to do otherwise. Judge then whether it be not as lawful to bend the knee, or bow the body, as to uncover the head, in such a time and place, since those gestures are more solemnly reverential then this, and the more reverence we use that is futable to the quality of the service we are about, the more comely (doubtless) is it in the sight of God and man.

Our blessed Saviour would have his Disciples, when they entred into an house, to salute it, And if the Sonne of Peace were there, to let their peace at their departure rest upon it: How much more then when we enter into, and depart from the house of God (for such are our Churches, notwithstanding the malicious prating of profane scoffers, as well as the Synagogues of old were amongst the Jews) should we shew the affection of our hearts towards it by the gesture of our bodies? Especially when we know that it is the Tabernacle of Meeting between God and his people? Shall our God then, the God of love and peace, be there, and we not aware of it? And shall his people there assemble together, in obedience to his Command, To adore his goodness, To praise his name, To hear his word, To receive his blessing, To testify their faith, To pour out their requests, To joyn together in a holy communion as becometh members of one and the same mystical body, And should not we be ready, as those that are obliged to the same obedience, at our Entrance among them, and Departure from them, to give testimony, by the bowing of our bodies, of the

the bending of our souls to the same service, and of our cordial rejoycing at our fellowship with them therein?

Nay more, Are the glorious Angels there present (as the holy Scripture once and again hinteth unto us they are) desiring to look into our manner of the publick service of our God, and willing to be our guardians in it, And should not we from first to last so demean our selves therein, with a respect unto their presence, that they may rejoyce to behold their God and our God worshipped on earth, as he is in heaven, according to our capacities, with reverence and godly fear? Surely, If these things were considered aright as they ought to be, they that have hitherto been so stiff in their prejudices against the holy Church, for requiring these externall Genu-flexions, would be more flexible then they have been: They would not say, It sufficeth that our hearts are right towards God, though we do not shew it, and because God requireth truth in the inward parts, Therefore, it is enough that we do with our souls love the assemblies of Gods people, and delight in the Law of our God in the inward man, thereby thinking to palliate their want of reverence which is due to God and his Church. But the wisdom of the Wise checks them for this their folly, telling them that open rebuke is better then secret love.

This by the way in the vindication of the Order of our Church, concerning these two particular Ceremonies. Let us now proceed more generally as we began, in answer to the before-mentioned Objection.

Secondly, Admit that it was Will-worship which brought on those Ceremonies and Liturgy at first, and hath now restored them, yet it will not follow that they therefore are superstitious; For what is that *ἑδουλοῦσθαι* that *Will-worship* which the Apostle makes mention of *Col. 2. 23.* And which these Objectours so much insist upon? Great out-cries indeed have been made against it: But what if in the end it do appear that there is not a mark of dislike set upon it by the Holy Ghost, but rather an approbation given unto it? Let the place be consulted, and we shall finde, that the Apostle there joyns *Will-worship* with *humility and beating down or mortifying of the Body*; both which are required in those that will be Disciples of Jesus Christ; If *Will-worship* therefore be to be condemned, how comes it to be ranked with those things that are so good and commendable? Again, the Traditions that the Apostle speaks of are said in respect of *Will-worship*,

Col. 2. 23.

*Ἀπεισιν
not sparing.
ing.*

worship, that is pretended to be in them, to have a shew or pretext of wisdom, that is, of true spiritual wisdom, otherwise what advantage would the shew be unto them? And can any thing be said to have a shew or shine of such wisdom in Will-worship, if all kinde of Will-worship be in it self sinful? Hypocrites make a shew of Holiness, and false Prophets will make a shew of Truth, *putting on a rough garment to deceive*; so to make a shew of wisdom in Will-worship implies clearly that Will-worship is a thing good and acceptable unto God. Else what shall we judge of *the free will offerings among the Jewes*, which were not required by any particular Law, but were left to every mans liberty, and so were spontaneous, not necessary? And what else was the Celebration of *Purim*, The fast of the fourth moneth, kept for a memorial of the taking of *Jerusalem* by the *Chaldeans* the ninth day of that moneth, Or the fast of the fifth moneth for the burning of the Temple the tenth day of that moneth, Or the fast of the seventh moneth for the death of *Gedaliah*, upon which followed the utter dispersion of the remainder of the *Jews* into *Egypt*, &c. Or the fast of the tenth moneth for the seige laid before *Jerusalem* in the tenth day 2 Reg. 25. 1. Moreover what were the abstinences and austerities of the *Rechabites* which are so commended by God, and yet were over and above the proportion that was required in the Law? What the feast of dedication or restitution of the *Jews* Temple and Religion which *Antiochus* had corrupted, instituted by *Judas Maccabeus* and his brethren, and yet observed by Christ himself *Joh. 10.* All these and many more of the like nature, which the Scripture makes mention of, reckoned up by Doctour *Hammond* in his Annotations on the Epistle to the *Colossians* (whom I acknowledge to be the Authour of this Exposition) what were they but Will-worship, being *supra Statutum* (which some vainly conceive to be all one with Superstition) not under any positive command, yet allowed by God and accepted, and therefore not to be accounted as superstitious. So those Ceremonies, &c. which have been and are again in use amongst us (I mean such as are established by law) may indeed be said to be a Will-worship, wherein we in this time of the Gospel should rather excell those before us under the Law, then to come short of them) But to say that they are therefore Superstitious, that is, Anti-Christian and Idolatrous, as some are apt most profanely to traduce them, is a Solæcisme proper for those that are enemies unto reason.

Nevertheless

Zach. 13. 4

Zach. 8. 19

Jer. 35.

Mac. 4. 59.

Nevertheless though our Form of Divine Service and Ceremonies be a Will-worship, yet we shall ever deny that they sprung out of *Babylon*, that is, according to the sense of these quarrelsome people, that we received them from *Rome*. It is the Lot it seemes of this poor Church of Christ, to have this Cross laid upon her, viz. to be on all sides upbraided still with *Rome*, Papists on the one hand checking us, that the first Plantation of the Gospel here came from thence, and that therefore we are unnatural Children to separate our selves as we do, from our Mother that gave us our being: Schismatics on the other hand charging us that we have not, as we pretend, separated from that Idolatrous Church, but to this very day do hold too servile a compliancy with it, crying out against us with open mouth, as is the Mother, so is the Daughter, *Rome* like a false Strumpet hath devised a Superstitious Form of Religious Worship, and *England* like a true Chip of the old Block doth follow her example therein: But as Venerable *Bede* once gave the sense of those four famous and solemne Letters *S. P. Q. R.* So may we in this case; *Stultus Populus Quirit Romam*, foolish people cry out *Rome*, not understanding what they say, nor whereof they affirm.

Senatus
populus-
que Ro-
manus.

As to the first of these reproaches, if it were not out of our way, we might reply, that supposing (not granting) it to be true, The people of this Nation received the Christian Faith from *Rome*, We hold not our selves obliged thereby, to follow *Rome* any otherwise then she followeth Christ, for we have learned it from the mouth of our Lord himself, that who so loveth Father or Mother more then him, is not worthy of him. But what Logick is this? The Planters of the Faith here came from *Rome*, Ergo, the people of this Nation were ever after in the worshipping of God to keep the Order of *Rome*? If this argument would hold (saith Bishop *Jewel*) then would I reason thus; *The Church of Rome was first planted by them that came from Gracia or from Jerusalem, Ergo, Rome is to keep the Order of Gracia or of Jerusalem*: which consequence I dare say will not down with her that takes upon her to be perpetual Dictatrix to all the Churches of the world.

But we shall let this pass as impertinent to our purpose, neither is there need at any time to insist much upon it; for it is sufficiently witnessed (saith Bishop *Godwin*) by many Histories without exception, that our Island of *Britain* received the Faith of Christ, even in the first infancy of the Church, from *Jerusalem*. That which is now before us is to
make


make manifest the folly of these Schismatical Objectours, who accuse us of Superstition in our Church-Service, because, as they say, we received it from *Rome*. It would be too large a digression here to undertake a Vindication of our Church in every particular that concerns this matter (enough hath been written thereof already by sundry persons both Learned and Godly whose works praise them in the gates) yet requisite it is that somewhat be here added to wipe off that aspersion before premised, which may be reduced to this Argument. Whatsoever Church hath received her forme of Divine-Service from *Rome*, is therein guilty of gross Superstition: But the Church of *England* hath received her form of Divine-Service from *Rome*: therefore is the Church of *England* in the form of Divine-Service guilty of gross Superstition.

We will not meddle with the proposition of this argument, Let *Rome* plead for her self against it: But as for the assumption we shall by clear and plain demonstration prove that to be utterly false, both in respect of the times of old, as also of the later, since the Protestant Reformation.

And first, We may here by the way upon very good warrant affirm, that *Non fuit sic ab initio*, It was not wont to be thus with *England* in the times of old, viz. To follow *Rome* in the forme of Divine Service. The reason of our confidence herein, we have from that venerable Authour our Country-man before mentioned, who is by all parties acknowledged to be a faithful Witness worthy of an high esteem in the Church, Hee I say in his Ecclesiastical History informes us, that the Church of this Island of *Britain* well near until seven hundred years after Christ, in the keeping of *Easter-day* and manner of Baptizing, followed the order of the *Greek* Church, without any regard therein had to the Church of *Rome*. And when *Austin* that impetuous Monk was sent hither from *Rome*, here were saith *Bede* at that time one Arch-Bishop, seven Bishops, and one and twenty hundred holy and religious Monks about *Bangor*, who lived by the labour of their own hands, the Countrey being for the most part Heathenish, and as he further avoucheth, *plures viri doctissimi*, many moe great learned men that utterly refused to receive any *Roman* orders or ceremonies from the said *Austin* in the Service of God, though he urged them thereunto by many terrible threats. Again Sain *Gregory* being then Bishop of *Rome*, of whom it is said, none of all his successours

*Beda lib. 3
cap. 25.*

*Lib. 2.
cap. 2.*


 were for Holiness and Learning worthy to be compared with him, when he had sent this *Austin* hither to preach the Gospel he gave him his instructions in this manner. *Where you finde any thing that seemeth better to the Service of God then is in the Church of Rome, Choose you the same, and do your endeavour to bring into the English Church the best and choicest things, Choose out of many Churches, for things are not to be loved for the place sake, but the place is to be loved for the things that are good.*

By these instances it may appear that this Church in those dayes did not in their publick service of God conform to the order of the Church of *Rome*, neither did that Church impose any such order upon us.

In process of time indeed it came to pass that there were sundry Orders came here into use, especially that of *Sarum* compiled by *Osmund* Earl of *Dorset* and Bishop of *Salisbury*, which continued for above five hundred years till the reign of *Edward* the sixth. In all which time the *Romish* Superstitions in Divine worship were too much obtruded upon the people of this Nation: But those times of darkness are not within the verge of this Vindication.

But for our present Liturgy which hath been established since the Reformation, that it should be originally taken out of the said Missal, and consequently transmitted to us from *Rome* as they would make us believe, is clearly as manifest an Untruth, as that we have originally received our Religion from *Rome*. True it is that that breviary, as it is called, *secundum Salisburienfis Ecclesie usum*, doth agree in some things with our Liturgy: But it will not therefore follow that our Liturgy is a poor puiſne extract taken out of it. Sober and discreet men would rather infer thereupon that our Liturgy, and as much of that *Papish* Portifory as is incorrupt, are taken out of the Primitive Christian Liturgies, which were devoutly used in several Churches persecuted for the faith of Christ long before any *Romish* Superstitions were in Being; whereunto if there be with us a holy desire of Conformity to shew that we are in communion and fellowship with that poor persecuted Church of old, that was valiant for the Truth, resisting the enemies of Christ even unto blood, and upon whose unwearied labours and sufferings we are happily entred, What offense is it?

Now that our Liturgy is such we might alledge the faithfulness of the

the Compilers of it, who according to the trust reposed in them (as master Fox reports it in his Martyrology) had in this important business as well an eye and respect unto the most sincere and pure Christian Religion taught by the Holy Scriptures, as also to the usages of the Primitive Church; which the Act of Parliament made for the Confirmation of it, attesteth in these words, *The Common Prayer established by Law in England is agreeable to the word of God, and the Primitive Church*: And as the King, a Zealous and Religious Prince to satisfy some of his mutinous Subjects about it, saith, *It is altered from that the Popes of Rome for their lacre brought it unto.*

But it may be this will not be accounted argumentative with our techy Opponents (though the faithfulness of some of those very Persons is by them oftentimes proposed unto us for our imitation) We shall therefore here produce somewhat that is more convincing. And first that we may see it is no new thing to follow the example of the Primitive times in the forms of Divine worship, let an instance be considered by us out of *Eusebius*, an Authour of good account as he is well known in all the Churches. This *Eusebius* having taken notice of what *Philo* the Jew, who lived in the dayes of *Claudius Caesar* above 200 years before him, had observed in the religious Exercises of the Christians in his time about *Alexandria*, where Saint *Mark* had then newly constituted a Church, how they in their *Συναγωγῇ*, a place set apart and dedicated to Holy uses, devoted themselves with marvellous austerity to the Service of God, which they celebrated with a certain Order and form peculiar unto them, and with what Gravity and reverence they sang their spiritual Songs and Hymns of all sorts of tunes, He I say noting these observations of *Philo*, addeth thereupon *Quæ etiamnum apud nos durant*, which devout Order of religious exercise is in use amongst us to this very day, *Et præcipuè circa salutaris Domini Passionis Festum diem in jejuniis*, &c. especially those which we use upon the Solemn day of the Lords Passion: yea the very Hymns themselves, and the manner of their singing, *Eusebius* saith, *A nobis recitari solebant*, we our selves have been accustomed to recite in our Church-Assemblies. Much more to this purpose is written in the said History.

But from hence we may infer, First, that the Christians in the purest Primitive times had places set apart for divine worship, which were reserved onely for that use. Secondly, That they had their

H h 2

Formes

5. & 6. of
Ed. 6. c. 1.

Eccl. Hist.
lib. 2.
cap. 17.

Omnis generis metrorum & carminum rhythmis.' Uno cum rhythmo psallente, reliqui quiete auscultantes, posteriores hymnorum partes ad extremum una decantent.

Forms of Divine worship when they met together in those places. Thirdly that there were some special times of the year as appears by the instance of our Saviours Passion wherein they had their Forms proper for those times. Fourthly (which is the cause of the inserting of this Story) the manner of their worshipping God, and the very subject matter of their Forms were taken up and continued by the Church in the following ages.

Furthermore it will be requisite that an apologie be premised and admitted, which is this, It is not to be expected that the whole Frame of our Liturgy should be found in those Historians and others that have written of the Church in the Primitive times. The dispensations of Gods providence towards his people are much varied now from those of old, and therefore we are not obliged precisely to follow their exemplar in the whole Form of any of their Liturgies, but are to make our Supplications according to the present state and exigency of the Church wherein we are concern'd. They prayed heretofore *pro mora finis*, That the final consummation of all things might be deferred, because, as it is supposed, they were afraid to come under the tyranny of Antichrist, which they knew would make havock of the Church in the last dayes. But we on the contrary have reason to pray, That the end may be hastned that so Antichrist may be destroyed.

If therefore we can finde that that spirit of devotion which we use in our Liturgy in the order of Prayers, Psalms, Lessons, Collects, Lektory, Versicles, Responds, &c. be the same with that of the antient Churches before Rome usurp'd Authority over the Churches, and that in their Ecclesiastick Ministrations there be (*sparsim*) found some of the same expresse terms which we use in ours, I hope we shall not be far from giving a clear testimony in this matter.

As for reading the holy Scriptures and singing of Psalms, no man can deny that we therein do conform to the practice of all Churches ever since the beginning. And for our Collects this we shall say of them, When the order of *Sarum* (which probably was the ancientest wherein there was a compliancy with Romish Superstitions) when I say that was first framed by that *Osmond* aforesaid, the Tradition that was then generally received concerning some forms of Prayer that were derived from Primitive Liturgies was the less regarded, and so might be swallowed up by time, because they were in that *Ordinale* collected

collected together, and brought thereby into Common and Publick use; whence it came to passe that the Collects of it, which we have gathered into our Liturgy, though according to the significancy of the term, it is like they were collected from the Catholick Prayers of the Primitive Church, yet have no certain *Constat* for them that they were all of such venerable Antiquity. Howsoever the matter of them being sound and Catholick, and because it is not to be imagined that one *Osmund* though an Earl and a Bishop should be generally owned for *Os mundi*, the Speaker to the whole Church in the Liturgy of it, we may safely affirm that the said Collects are of the same pure primitive Original with the rest of our Church-Service.

The form of Letany, in the next place, which is most cavill'd at, was ordered by Saint *Gregory*, while *Rome* continued in the state of innocency to be used in the Church of *Sicily* without intermission upon the fourth and sixth dayes of every week, which our Liturgy, in a conformity thereunto, enjoyneth to be said or sung upon the same dayes, viz. Wednesdayes and Fridayes. And Saint *Ambrose* who was above two hundred years before him saith, That this form of publick devotion in the Church, for the substance of it, was so generally observed, *Ut nulla pars mundi sit in qua hujusmodi orationes non celebrentur à populis Christianis*, That there was no part of the world, where these Prayers were not used in Christian Assemblies, *Non solum pro Sanctis & in Christo regeneratis, sed etiam pro omnibus infidelibus & inimicis crucis Christi, pro omnibus Idolorum cultoribus, pro hæreticis & schismaticis, &c.* Even as we do at this day in our Letany, not onely praying that God would be pleased to bless and keep all his people, but that he would bring into the way of Truth all such as have erred and are deceived.

Our Versicles and Responds we oftentimes meet with in Primitive Liturgies. E. g. *The Lord be with you, And with thy Spirit. Lord have mercy upon us, Christ have mercy upon us, &c. Lift up your hearts, we lift them up unto the Lord. Let us give thanks unto the Lord, It is meet and right so to do, &c.* Thus saith Saint *Chrysostome*, The Priest in the holy Ministration speaks unto the people, and the people unto the Priest to quicken their devotion and to testifie their unanimity in the Service of God.

Neither is our Alternate singing, though it be not enjoyned in our Liturgy, without good warrant from that Antiquity which we ought to

Lib. 9.
Indict. 4.
Epi. 45.

Lib 1. De
vocatione
Gentium.

In 2. ad
Cor. Rom.
18.

Lib. 2. cap.

14.

Act. II.

26.

Lib. 7. cap.

23.

to reverence. *Theodoret* writeth that *David's* Psalms were sung in the Church of *Antioch* by the Quire of Singers, one side answering the other in their singing, Which order it seems beginning there, as the Appellative title of Christian did, *Ad fines orbis terrarum tandem pervenit*, saith he, *was at length spread over the world*. And this saith *Sozomen* wrought marvellously upon *Theodosius*, diverting him from his intended purpose of destroying the Citizens of *Antioch*, because of some contempts ^{wh} they had put upon him: For, as the said Historian relates it, they, fearing the Emperours displeasure, repented them of what they had done against him, much bewailing their near approaching ruine, and having prevailed with *Flavianus* their Bishop to intercede for them, took this course according to his directions, Some of them when the Emperour sat at his table came into his presence singing Psalms after the manner of *Antioch*, that is, *Antiphonics*, one answering the other, wherewith the Emperour, being a religious Prince, was so taken, that he let go his anger, was reconciled to their City, & *Phialam quam manu tenebat lachrymis obortis irrigavit*, *The Cup which he held in his hand he watered with his tears*, and so mingled his drink with weeping.

Lib. 6. cap.

8.

In fine, This manner of Antiphone in the Church was saith *Socrates* occasioned first by a vision of Angels which *Iguatius* Bishop of *Antioch* that faithful servant of Jesus Christ, who had been conversant with the Apostles, had presented unto him, whom he heard lauding the blessed Trinity with Responsory Hymns, the Pattern whereof he commended to that Church to be ever after observed and practised by them, *Unde & ad omnes Ecclesias ista traditio promanavit* (saith the Historian) *From whence also that order of singing went among all the Churches*.

Many more Instances might be produced to witness that our Liturgy is not of such an upstart Original, as to derive its Extraction from *Rome*, since by her Apostatizing she hath chang'd her name into *Babylon*. But we must not *extra oleas vagari*, and these few may suffice to convince gain-sayers of their false and uncharitable accusation of our Church-Service, as that it is Superstitious and Idolatrous, because Popish and Babylonish; which is so unjust a calumnation that as it hath been observed, *There is not any one Protestant Divine of any note or eminency even among the Reformers of Religion, who did ever condemn our Service-Book of the least point of Popery, but rather many*

among

among them did highly commend it. Yea and Sir Edward Cook that Oracle of the Law of England, unto whom we have reason for his Gravity, Courage, and Integrity in his place and calling (notwithstanding all the oblatrations of Popish *Rabshkah's* against him) to give some heed more then ordinary, He I say affirmeth with much confidence That Pope Pius Quintus wrote unto Queen Elizabeth a letter about the tenth year of her Reign, offering to allow and ratifie the English Service-Book, if she would accept it as from him, which she refusing to do, he did excommunicate her, and by his Bull roared out an Inhibition to all his party called Roman Catholicks, that they should not from thenceforth go to any of our Churches, while the said Service-Book was read, though to the hearing of our Sermons a Toleration was granted unto them.

To conclude, Since the Primitive Pattern is thought fit next to the holy Scriptures to be a Standard for Church-Orders in the Service of God throughout the Christian world, let our adversaries and friends too, but conform unto it in such a manner as we have done since we separated from Rome, and I dare boldly say, we shall have no just cause in the sight of God to charge one another with Superstition.

And now that Imputatinn of Superstition upon the account of our Liturgy, being, with as much brevity as the matter could well bear, yet sufficiently, if not satisfactorily to our irrefragable opponents, removed, We should undertake the vindication likewise of Episcopal Government, for that also is by our Objectours brought under the same Censure. But concerning this neither need there much be said, it being abundantly cleared of late against those that have openly professed themselves enemies to that Government. We shall not here repeat the Arguments that have been used in the behalf of Episcopacy, (such an unspid *crambe* must needs be nauseous, unacceptable, and to no purpose) let all that are yet unsatisfied in that point read over and peruse his late Majesties Arguing about it with those Ministers that attended the Commissioners of Parl. at the Treaty in the Isle of Wight, and if they be disposed to a temper of accepting Reason, they will finde cause enough to alter their judgement. Once, those very Ministers were so farre convinced thereby, that though they were very shy and unwilling to discover their mindes in a matter of so great and necessary consequence, as to give his Majesty satisfaction in those three

Such was
P. R. in hi
reckonings
with Bp.
Morton
about Equi-
vocation.
The like is
also a-
ouched by
D. Ben.
Carrier in
his letter to
K. James,
pag. 126.

M. Mar-
shall.
M. Caryll
M. Vines.
M. Seaman

I
Whether
there be a
certain
Form of
Govern-
ment left by
Christ or
his Apo-
stles to be
observed by
all Christi-
an Church-
es?

2
Whether it
bind perpe-
tually, or be
upon occasi-
on alterable
in whole or
in part?

3
Whether
that certain
Form of
Govern-
ment be the
Episcopal,
Pre. byte-
rian, or
some other
differing
from them
both?

Tit. I. 5. 7.

three *Queries* which he propounded unto them concerning Church-Government, pretending that the whole volume of Ecclesiastical Polity was contained therein, yet they could not but acknowledge the remarkable Learning of his Reply, *which was clothed*, as they write, *with a singular elegance of stile, wishing that such a Pen in the hand of such Abilities might ever be employed in a Subject worthy of it.*

Yet because it will be expected that somewhat be here also said in answer to this part of the before-mentioned objection, Let us take into consideration the main Argument that is used against Episcopacy, and with a refutation of it put an end to this Controversie.

That which is chiefly insisted upon by our Anti-episcopal men is the Identity of Denomination which they imagine the Scripture giveth to Bishops and Presbyters, from whence they will inferre the Identity of Office, *viz.* That Bishop and presbyter are not distinguishable in any part of their Authority, which the Lord hath given them for the edification of the Church. A principal instance hereof they alledge out of the Text of the Apostle, *Tit. 1. 5. 7.* (upon which for brevities sake we will onely fix, and which being cleared will help us to interpret aright other places of Scripture of the like nature) The words are these, *For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. For a Bishop must be blameless, &c.* In which place, say they, the Apostles reasoning were altogether invalid and inconsequent, if Presbyter and Bishop were not the same Office, as well as they have the same Name.

But how justly may it be here said *Bernardus non videt omnia?* These men that pretend to know more of the sense of the holy Ghost in Scripture than others, and are apt to censure all that are not of the same judgment with them, are not so omniscient, but that their brethren who come after them, may discern somewhat which they could not see. I shall therefore take the boldness to tell them my poor judgment concerning that Scripture, hoping that I may make use of my liberty, as they do of theirs. I know well it is no new Opinion that I am about to encounter with, but because our late Writers do with a higher confidence then ordinary seem to abound in their sense concerning this matter, I shall endeavour their conviction.

And first I shall premise a Caution by the way, yielding in this Controversie as much as may be consistent with Truth. I do not under-
take

take to produce any positive Precept from the holy Ghost in this place for the establishment of Episcopacy in the Church: it is enough to shew that a Divine Approbation is given of it, in describing the qualification of the persons that are to employed in such an Office distinct from that of a Presbyter, together with their superiority over Presbyters, and how they are to exercise their power in the several parts thereof, *viz.* Ordination and Jurisdiction. Which Divine Approbation if we can here finde, as I doubt not we shall, I hope it will be acknowledged by all to be Tant-amount to a Divine Institution. And though it have not any positive Appointment in Scripture, but is only glanced at in some certain places; yet that should not create any scruple in the mindes of any about it, no more then some points of Faith, which we freely profess, are scrupled by us, though we finde them not expressly commanded in the written Word. Is it meet for any to say unto God, What doest thou? Who alas among us hath known the minde of the Lord? Or who hath been his Counsellour, to know fully the reason why he doth in such a manner issue out his Precepts? Are not Clouds and thick Darknes set about the Pavilion of God? Let not silly man then dare to remove them. It would far better become us to keep our distance, and to be wise according to sobriety, then to arraign the pure word of Truth before the bar of our corrupt reason; or to call the holy Spirit of God to account, for not giving full satisfaction (forsooth) to our foolish expectation. What if Christ, being willing to make his Regal Power the more known to the world, would onely give some small intimation of his will concerning this matter (as he hath done of sundry other things, which we need not here mention) to try the spirits of men, whether they would thereby be subject unto him or no? It is ordinary we know with the Princes of the earth to deal thus with their Subjects, by a look or a glance of the eye, or by a word of the mouth though uttered in an oblique way, to give notice of their further intentions, so to search into and finde out the Loyalty and ready affections of those about them: And shall Jesus Christ be denyed this liberty?

This being premised, let us now come to inquire out the meaning of the Apostle in the afore-cited place, and see whether or no his words will allow of such an Identity between Bishop and Presbyter, as hath been commonly conceived; or rather, try whether by deduction we can prove from thence the Divine Right of Episcopacy, which

is so much contradicted in these days, onely let prejudice be forborn till such time as we have put an end to this controversie.

First it cannot be denied that the Apostle writeth to *Titus*, as to one, with whom he had entrusted the sole inspection of that large and spacious Island (an Island containing in it an hundred Cities called therefore *Hecatompolis*) wherein his appointed work was, Not to gather a Church by converting the inhabitants thereof from their Paganisme and Judaisme to the faith of the Gospel; but the manner of governing a Church which was already gathered, was prescribed unto him: And this is by the Apostle branched out into two things, viz. *Setting in order things that were amiss or wanting*, or as it is rendred by some (according to the original word here *Ἐπιθεωρῶν* correcting disorders, and *Ordaining Ministers*, both which plainly argue Episcopal authority; for no single Presbyter was ever allowed even by our Antiepisopal men to manage such a power: Now as according to the Apostles word, *Heb. 7. 7. The less is blessed of the better*, so must the correction of what is amiss, and the power of conferring an Ecclesiastical office upon any be in a Superiour also.

I know well what is usually objected here, viz. That *Titus* was an Evangelist, that is, say some, an Assistant to the Apostle in his peregrinations among the Churches, and therefore was endowed with an extraordinary power, insomuch that his office was not capable of a Succession. My answer hereto is this, It is granted that *Titus* for some time removed from place to place with the Apostle, as the exigency of his work required, one while at *Jerusalem*, another while at *Crete*, from thence to *Nicopolis* he is ordered by the Apostle to come unto him; after that he is sent to *Corinth*, from whence he is expected at *Troas*, and met with *Paul* in *Macedonia*, whence he is sent again to *Corinth*, &c. as some have traced him in his several Stages: Yet nevertheless though he was such a temporary Itinerant with the Apostle, and (if they will needs have it so) though he executed the office of an Evangelist in so doing, It followeth not that his first Commission for *Crete* was thereby revoked; But that he did the office of an Evangelist while he attended the Apostle, may be granted, as he did while he was resident in *Crete*, that is, by labouring in the Word and Doctrine. For after all that can be said, other Evangelist *Titus* never was, nor can he ever be proved to be. Add hereunto, Neither can it be found that ever *Titus* had such a peculiar charge given unto him in
any

any of those places, where he either accompanied the Apostle, or was employed by him, as he had in *Crete*: For was he ever appointed to such a work either in *Jerusalem*, or in *Corinth*, or in *Macedonia*, or in *Dalmatia*, or in any place else besides *Crete*? Surely it cannot be imagined but that these places might need the care and vigilancy of a *Titus* as well as that to which he was confin'd. If therefore such an office of Government fixed upon one person, in one place, over a numerous Clergie, was for the advancement of the Gospel, of such necessity in the dayes of the Apostles, who were not at all wanting in the discharge of their duty, without all contradiction it is at least as necessary now, unless we will say that the care of the Churches well-fare was confin'd unto those Primitive Times, and not to be extended to after-ages.

All which considered, It is more then probable that the Apostle did devolve a power upon *Titus*, not of an Evangelist in the late upstart sense, but that which is indeed Episcopal, superiour to that of an ordinary Presbyter, and not onely so, but that this was to be a president for the Government of the Churches to the end of the world.

• Especially when we look upon the reason which the Apostle annexeth to the seventh verse in these words, *For a Bishop must be blameless*, &c. Which for my part I conceive to be the ground of the Apostles own act in leaving *Titus* at *Crete* for the ends and purposes there premised (knowing him to be a fit instrument for such a weighty employment) and not at all to shew the qualification of the persons whom he should ordain, as it hath been commonly understood. Such qualification the Apostle had described in the sixth verse, saying, *If any be blameless*, that is, as a late Writer glosseth upon it, approved by the testimony of the Church to be under no scandalous sin, *The husband of one wife*, that is, One who lives not with a second wife after putting away the first, *Having faithful children*, that is, such (if he have any) as have all received the Faith. (For if he bring not up his own children to be Christian, what hope is there that he will be fit to convert others?) *Not accused of riot or unruly*, that is, who live temperately and regularly: Meaning that *Titus* should not ordain any, but those that are thus qualified in respect of their own vertuous living, & the Christian education of their children: But now if he should again in the seventh verse repeat the same qualification of unblameableness, as referring to the same persons, his words would border too much

upon an uncomely tautology, which was never incident to that spirit by which he wrote.

As I said therefore before, so I say again, when the *Apostle* had declared how the persons should be qualified, whom *Titus* should ordain, he proceedeth to give *Titus* himself a reason, implying withal the justification of his own Act, why he left him in *Crete* about such an important business as to correct disorders, and to ordain Elders. For saith he, *A Bishop* (that is, one who must be employed in these things) *must be* (as I have found thee to be) *blameless as the steward of God, not self-willed, &c.* Otherwise with what face can he lay hands upon any, looking for such qualifications as are just and fit for such offices, if they be wanting in himself? Or how can he correct disorders in others, if he himself be blame-worthy? Knowing therefore thee to be in all points fitted for this great work, I left thee in *Crete*, &c.

So that the intent of the *Apostle* here plainly is this, partly to satisfy *Titus* concerning his leaving him there, as being for a purpose of an extraordinary concernment; but chiefly to shew the qualifications of the persons to be employed in correcting and ordaining, upon whom he sets an honourable mark of distinction for his works sake, calling him *BISHOP*, whereas the persons ordained, he had before distinguished by a title proper to their office, calling them *Presbyters*. This is one interpretation of the *Apostles* meaning, which I humbly submit to the judgement of the Church. It is clear without any wrest or ambiguity, and upon which it plainly follows that *Bishop* and *Presbyter* are not one and the same, but distinct in their offices; and it is hereby as plain likewise that the office of *Bishop* distinct from that of a *Presbyter*, is of divine institution.

If this sense will not be allowed by our Opponents, as for my part I know not why it should be rejected, Let them consider a second.

Whereas the *Apostle* saith, that *He left Titus in Crete to ordain Elders in every City*, shewing in the sixth verse how they should be qualified, viz. *That they be blameless, &c.* And thereupon alledgeth his reason in the seventh verse, *For a BISHOP must be blameless &c.* He implieth the great care that *Titus* should have in ordaining Elders, because from among them *BISHOPS* were to be chosen for the Government of the Churches, whom it concern'd in regard of their power and authority above all others to be blameless, as the

Stewards

Stewards of God, not self-willed, &c. From whence I collect that the office of B I S H O P and Presbyter are not one and the same.

Some Objections possibly will be made against this interpretation also; but let judicious and sober-minded men judge whether they be of such weight, so as to carry the Apostles sense against it.

I confess great is the confidence that hath been built upon this imaginary Identity from whence hath sprung much trouble to the Church of God: and none have exceeded therein so much above measure, as those persons, who with a strange kinde of affectation called themselves by that Uncouth name of *Smeltymnus*; For they led on with this Errour, that B I S H O P and Presbyter are one and the same, take upon them to tax the Apostles reasoning as inconsequential, and his demand as they call it, Unjust, unless he subscribe to their opinion; Which censure they are likewise pleased to stretch out further by a similitude according to their fancy: *If a Chancellour, say they, in one of our Universities should give order to his Vice-Chancellour to admit none to the degree of a Bachelour in arts, but such as were able to preach, or keep a Divinity-Act, for Bachelours in Divinity must be so, what reason or equity were in this? So if Paul leaving Titus in Crete should give order to him, not to admit any to be an Elder, but one thus and thus qualified, because a Bishop must be so, Had a Bishop been an Order or Calling distinct from or superiour to a Presbyter, and not the same, this had been no more rational or equal then the former.* Thus They. But the sense of the Apostle being rendred as before (which for ought that I can see may very well be so) Their similitude, or somewhat alike unto it, may be retorted upon them in this manner, *If a Chancellour in one of our Universities should give order to his Vice-Chancellour to admit none to the degree of a Bachelour in Divinity, but such as were learned in the Scriptures, of good report, and of a grave and sober conversation, for Doctours in Divinity (who are to be taken out of that lower degree) must be so, there would be both reason and equity in such a Command; so when the Apostle gives order to Titus not to admit any to be a Presbyter, but one that is blameless, because a B I S H O P who is to be chosen out of the Presbytery must be so, I hope the Divine spirit of this Doctor gentium may pass without control, and not have an imputation of irrationality any more put upon him, though it be affirmed (as the truth is) that the office*

of

of a BISHOP is here distinguished by him from that of a *Presbyter*, and made Superiour unto it.

Jam. 1. 20

Let none now think of me that because of this my free manner of writing, I have design'd thereby to make way for a *Polemical* dispute with some persons of note that are contrary minded in this case, they would mistake me much that should judge so of me: I am not willing to be reckoned among the disputers of this world, And I do confess my self the unfittest of many upon sundry accounts for such an undertaking: besides there hath been too much wrangling already among us, Animosities have encreased to the great decay of brotherly-Love in the management of this controversy. occasioned chiefly by this pretended Identity. But *the wrath of man, saith the Apostle, worketh not the Righteousness of God*: And what have all the *Jehu*-like sallies, and furious heats of the adversaries of Episcopacy at length produced, What I say whereby Gods name may be honoured, or his Church edified? Is not the shame of their nakedness made bare to the view of all men? Oh that God would now give repentance unto all those that are conscious to themselves of a guilt herein.

Even those very persons that I mentioned before, who were the Ring leaders in this difference, have reason sadly to lay it to heart, if they be yet living, who had they but followed that Counsel themselves which they gave unto that Reverend BISHOP with whom they did contend, their offense had not been so great, *viz. To have written more cautiously, and to have given less scope to their luxuriant pen*; for as they did let it run into causeless aggravations, it did certainly bring too great a scandal upon Religion, and made good their adversaries charge against them. But since things that are past cannot be wholly recalled, Oh that they would give glory to God in confessing their Error, and endeavour to repair again those breaches which their inadvertency hath made, by a publick retraction. They are men that pretend much to tenderness of Conscience, and therefore I presume are not of that proud Cardinal's spirit, who confessed there was need enough to reform the abuses of the *Romish*-Church, but he could not endure that *Luther* a poor beggarly Friar (as he call'd him) should give the first Onset unto it: I hope better things of these men, as to this case, in their capacity, and that they will not disdain for this once to receive a word of Exhortation from one that is least esteemed

esteemed in the Church; because they know well, that the more inconsiderable the person is, as to his outward estate, that gives them an advice of such concernment as this, they may the more magnifie God's name in a ready consenting thereunto.

But to return to our purpose, I have here offered my conceptions in the expounding of this Scripture, which hath been so much controverted of late, humbly presenting them to the judgment of the Church, not knowing that ever yet any expositor Antient or Modern hath rendered the sense of it so before. If the glory of God may hereby be advanced, and the Churches peace promoted, I have my aime, and it shall be the Crown of my rejoycing to my dying day. But as to the Objection that hath thus let out my thoughts so far towards this subject, I will be confident that either of these interpretations that are here given, will sooner be received by those that are wise and moderate, then our adversaries wrest which hath hitherto created so much trouble unto us.

The result will be this. Episcopal Government is warranted by the word of God, therefore it is no superstition to have it reestablished in our Church, nor no transgression of the Law of Christ, to yeild subjection unto it.

And now to finish this matter: whereas there hath been a Cry made, Away with Superstition and Away with Idolatry, Away with Liturgy and Away with Bishops, we may clearly see by what is here written, that this clamour is altogether causeless. Poor people that are thus wofully deluded, the Lord pitie them, and the Lord forgive them, for they know not what they say. Much more reason surely is there to cry out with a shout, Blessed be God for Liturgy and Episcopacy, whereby we are now really and in truth delivered out of *Babylon*.

Admit that our Liturgy be found in the manner of some expressions and translation of it, fit to be changed, for the reasons of expediency and condescension, (wherein nevertheless we are for the churches sake to submit to the wisdom of those in whose power it is, to order that change) yet as it is, considering the woful effects which the want of it hath produced, and in regard of the reasons before specified, it will well become all that fear God heartily to rejoyce at its Restauration.

Admit also (which yet without contradicting the Holy Ghost cannot

Concerning
Ecclesiasti-
cal affairs.

Apr. 23.
1661.

not be granted) that Episcopacy were as bad in its own nature, as Schismaticks would make it: yet it must be acknowledged to be far better then that Anarchy in the Church, which was projected by the late Sect of Over-turners for their own sinister ends: But it is now manifest that this despised, persecuted Episcopacy, is not an humane Ecclesiastical ordinance but Divine, and therefore it is that Government under which we may have the greatest confidence that Religion may flourish, and our souls may prosper. Especially when we look upon those grave and reverend persons, who are preferred to that office and charge, and finde them, according to his gracious M A J E S T I E S Declaration, men of learning, virtue and piety, such of whom the world is not worthy, if it should still persist in enmity against them. I name none, for by their works and by their sufferings you may know them. Onely let that free and faithful Speech uttered in a Sermon before his Majesty that now is (whom God long preserve) at the time of his Coronation, shew what manner of spirit a Bishop may be of when he is employed in his Masters business in preaching the Gospel, which was this, *Those persons (meaning Kings and Princes) that can be punished by none but God, shall be sure to be most severely punished by God, if because they can be punished by none but him, they presume the more to sin against him.*

What a thunder clap is this to be rattled in the ears of a King when he is in the height of his temporal glory? Let any now, or all of that sort of people, who are apt to cry out Away with Bishops, but try a little their own spirits, and see whether at any time they have been, or can be more faithful in speaking of Gods testimonies in such an audience, and not be dismayed. I say therefore again, Let not the people of this Nation any more be such enemies to the Gospel of Christ, and their own souls, as to say Away with Liturgy and Away with Episcopacy; rather we should say

Away with Schisme and that virulency of spirit which hath too much prevailed upon us in these later times, against those things that are so consonant to the holy Scriptures.

Away with pride, which we have experimentally found to be the Mother of contention, and the fore-runner of confusion, whose swellings of late with scorn and contempt have superabounded, Her Children pretending to tread down the pride of others, have with the faces of *Sodom* and *Gomerrah* done it with a greater pride.

Away

Pro. 13. 10
Pro. 16. 18

Away with hypocrisy and dissembling holiness which hath ever been accounted a double iniquity. It is the best servant the Devil hath, and shall have answerable wages above all the rest. This is that Crocodile that could weepe and howle, when it had a design to destroy and swallow us up quick, That *Jezebel* that could proclaim a fast when she projected cruelty and oppression, That Pharisee that could make long prayers, when poor Widows and Orphans houses were at the end of his devotion, That Judas that would kiss and betray in the same breath, cry All hail, and in the very instant smite under the fifth rib, therefore Away with it.

Away with self-seeking that hath cramb'd the bags and fill'd the coffers of covetous earth-worms with the ruines of their Country.

Away with Heresie and Blasphemy, The one cuts the throat of truth, which should be dearer unto us then our lives, And the other flies in the face of God Almighty, and bids defiance against Heaven, Both which I dare say have a deeper place in Hell then Superstition, yet both of them rode circuit about this Nation, while it stood un-Churched by our divisions, and unkinged by our sins.

Away with that Image of Jealousie, that Anti-Catholick and Anti-Christian Toleration, which for politick ends and purposes hath cunningly yet most profanely been cryed up as the common interest of *Sion* that God takes care of, as if an abomination of desolation were now become the Churches glory, And the way to preserve truth in its purity were to blend it with Errour. Had this cursed project continued as it began, well might that Machiavellian principle in time have passed for sound doctrine, viz. That all shall be saved in their own Religion, though the Church of this Kingdom would (as it was once said) sooner have become the Devils dancing-schole then Gods Temple. In the mean time those poor Superstitious Malignants that durst shew themselves in the behalf of Liturgy and Episcopacy must be sure above others to be exempted from this indulgence, and so left to perish without any remedy: doubtless this juggling d'd rouse up the jealousy of the Almighty, and therefore it was high time to send it packing.

Away with Irreverence, Profaness, Looseness, Sordidness in the Service of the Holy and Dreadful God, which in the judgement of all that are truly pious is far worse then that other extreme of overmuch Curiosity and Superstition, This in some kinde preserv-

ing, supporting, exalting Religion, The other defacing, suppressing, trampling upon it.

Jud. v. 8.

Finally, Away with *Despising Dominion, and speaking evil of Dignities*, which Saint Jude condemneth v. 8. that is, as it is probable by the purport of his Epistle, such dominion and such dignities as were then settled in the Church, against which *Diotrephes*, and his crew would be still carping, or as it is v. 19. *Separate themselves*. Upon which despisers the same Apostle pronounceth Gods vengeance, which hath a measure reaching even to all those who are this day guilty of the same sin; *Wo unto them*, saith he, *they have gone in the way of Kain*, persecuting Christs servants because they are preferred and accepted before them, even as *Cain* did his brother *Abel*, *And ran greedily after the error of Balaam for reward*, pouring out their curses upon the poor Church of God in hope to enrich themselves by the spoils of it, *And perish in the gain saying of Korah*, Their contempt of and insurrection against Church-Governours, shall suddenly bring certain ruine upon them, as the like sin did on *Korah* and his Complices, therefore Away with it.

Bishop
Andriews
thus argu-
eth, No man
could perish
in the gain-
saying of
Korah,
under the
Gospel
(which St.
Jude saith
they may)
if there
were not a
superiority
in the Cler-
gy; for Ko-
rahs muti-
ny was be-
cause he
might not
be equal to
Aaron, ap-
pointed his
superiour
by God.
Num. 16.
10.

Lastly, Away with that evil Spirit of Rebellion against Regal Authority which eminently possessed that decemvirate of Traitors who have been justly executed for their Treason; A Spirit that appeared like an Angel of Light, but proved as black and ugly as any that came out of the bottomless pit; A Spirit that hath brought such a stench and smoke with it, that the Sun and the Aire of the Gospel is even darkened thereby: Yea, let all Ages be examined, there shall never be found in any Nation such a black vaile drawn over the face of true Religion, since it was established in the World, as hath been by the treachery of those Persons that were fascinated with this Spirit: When a Christian Prince, as well deserving of the Church as ever any that sat upon a throne, the most able Protectour of the Protestant Profession, hath, under a pretence of Religion, been barbarously murdered by them, and made a prey to their ambitious lusts and impious designs. Yet these are the men whose example our objectours propose as a pattern of courage and constancy for their imitation. If indeed to encourage themselves in an evil matter, so as not to be terrified in the prosecution of it by the approaches of death, and their appearance before the great God, hath made them fit to be exemplary to those that undertake to be their Advocates, let them be canonized

nized for Saints, whom the World not onely Christian but Heathen hath hitherto abhorred as bloud-thirsty and deceitful men : But so long as the Word and Statute-law of the most high God is in force, and remains unretracted, it is not their constancy in their treason to the death, nor their smooth language, how spiritual soever it seemed to be, wherewith they left the World, that shall come up in remembrance before God at the last day to their comfort, if they died in the justification of that guilt, for which they were condemned. No unclean thing, saith the Holy Ghost, must enter into Heaven, And amongst all pollutions, that of bloud upon the conscience is in the sight of God most filthy.

True it is, they neglected the body (to use the Apostles word) but what advantage will that be to them, if they likewise neglected the soul? History will tell us, it is no newes to hear of a resolved obdination and obfirmation of mind in the suffering of death. There was *Attilius Regulus*, and *Cato Uticensis*, and *Anaxarchus*, and many more, who for their Countreys sake or some such worldly respect, have been very prodigal of their lives, Some of them with admirable patience contented to endure most exquisite torments: Of them we may say in the words of our Saviour, they had their reward, Their highest aime was to be reckoned good Patriots, or men of valour, and accordingly hath fame fixt upon them a marke of renown to this very day. But what reward shall be given unto these, who cannot be reputed, by any that are rational, fit to triumph in their death upon any honest account in the least degree. What I say shall be done unto such false tongues and false hearts and hands full of bloud? We must leave the determination thereof to the righteous judge, who will render to every man according to his doings.

We should not I confesse have thus stept aside to make this rehearſal of the flagitious wickedness of such unworthy persons, whose memory will be odious to all Generations, had it not been necessary to undeceive others who are prone to applaud and justifie them because of their seeming fortitude at the time of their death. In which regard neither will it be amiss to minister a little eye-salve to such poor deluded people, that their eyes may be opened to see their folly, and to convince them by some clear demonstrations of the falsehood of those men, whom they so highly magnifie.

I called it a Seeming Fortitude which these Traitors shewed at their death,

Tunde,
tunde *A-*
naxarchi
fellem, non
enim tunde
Anax-
archum.

Plutar-
chus in vi-
ta Corio-
lani.

death, and well I might, For notwithstanding all the vainglorious flourishings of holiness and constant perseverance in their Cause, really it could not be: Besides the failing of virtue in it, which is essential to all true Fortitude, and which the very Heathen have judged to be inseparable from it, insomuch that they conceived there could be no Virtue without Fortitude, nor (no Fortitude without Virtue. What constancy or Christian fortitude could be in them, when after they perceived that the Law did take hold upon them to bring them to their condign punishment, they would then all on a sudden pretend to an undantedness of spirit in their justification, whereas some few dayes before, while they were upon their Trial, the greatest number of them did sue for mercy, pretending a claim to his Majesties pardon, which must needs carry with it an Implicite acknowledgment of guilt.

With what face could *Axtell* at his death make his boast of the Cause, professing that if he had a thousand lives he could lay them all down for it, when at his tryal (as he said) *he had endeavoured to obtain the mercy and favour of his Majesty?* And that when some witnessed against him, that he did beat the souldiers, because they did not at his bidding, cry out against the King for justice and execution, he shifted it off thus, saying, That it was more probable, because they did cry out for justice and execution, he did therefore strike them, using these words, *I'll Justice you, I'll Execution ye.*

And what constancy did appear in *Cook*, the most zealous of them all, when the words he uttered at his death contradicted his pleadings at his tryal for his life, as the book set forth with too partial a respect unto him doth relate? At his death he exprest himself in this manner, *I am satisfied that the Cause (that is, that which was maintained against the King) is the most noble and glorious Cause that hath been agitated for God and Christ since the Apostolical times, Such a Cause that the Martyrs would gladly come again to suffer for, if they might. And though too many object against me that of the Apostle, 1 Pet. 4. 15. Let none of you suffer as a murtherer, yet I look upon it as a most noble and high act of Justice that our Story can parallel, And so far as I had a hand in it, never any one action in all my life comes to my minde with less regret or trouble of conscience then that doth. Now compare this with what was sworn against him at his tryal, and those excuses and evasions he then used to shift off his Charge: One of the witnesses that*
appeared

Mr. Nut-
ley.

appeared having been of his intimate acquaintance affirmed upon oath, That when he understood that the said *Cock* was employed as a Solicitor against the King, he desired him with tears to consider the dangerous consequences of such a proceeding, and to desist from it, whereunto his answer was this, *I acknowledge it is a very base business, but they put it upon me, and I cannot avoid it.* This being witnessed against him at his trial, he had not so much confidence then as to deny it. Whereby it seems that one while he accounted it a very base business, another while after he had gotten preferment by it, it was the most Noble and Glorious Act that ever he did in all his life. His Indictment also charging him with Malice, He replied, that *he acted only as a Counsellour for his fee, so that it might be (as he said) called avaritia not malitia, Covetousness, not Malice.* And being told that he demanded judgement against the King, He answered, *His meaning was, judgement for his acquittal.* Yea further, when he was in *Ireland*, he did, as he said, put in a Petition to the Honourable Commissioners that he might have the benefit of his Majesties Declaration at *Breda*: but when he saw his expectation therein to be frustrated by the sentence of death upon him, the Case is altered, his Death must be a Martyrdom, and the Cause for which he suffers, the most glorious Cause that ever was agitated for God and Christ since the Apostolical times. Just like some sturdy Beggar, who at first will seem to be very humble, pouring out his prayers for such as will relieve him, but if he have not an almes given him according to his asking, he presently falls to cursing and banning. Let now the best friends this man had, judge whether he be to be commended for constancy and fortitude in his Cause, or to be condemned for shameful shuffling and halting in it, and consequently whether he be a fit pattern for their imitation.

Had he and the rest of his fellows in iniquity but given testimony of so much self-denial, as to have refused that Wealth and Preferment which they gained by their busy actings in their Cause, and have kept themselves in that inferiour rank, wherein they were before they had brought so much mischief upon us, they might possibly not have been so subject to censure as they were: but when they coveted fields and houses, and took them by violence, oppressed a man and his house, even a man and his heritage, when they spoiled for themselves (as the *Psalmist* speaketh) and like wretched *Ahab* did kill, and also take possession,

sion, yet in the mean time would be esteemed as the prime patrons of publick liberty, and in point of religion, Saints of the greatest magnitude in this Hemisphere of the Church, Out upon it, It was as hateful Hypocrisie as ever was seen under the Sun, And I doubt not but those that now justifie it will have their eyes open one day so to account of it.

Now therefore O foolish people and unwise that are so miserably deluded with vain and empty shadows of holiness and constancy in a pretended cause of Religion, be warned betimes, and as you love your souls, never let them enter into the secret of these men, nor be baptised with the baptism that they were baptised with. Away I say with that spirit of Rebellion and Sedition, of Division and Delusion that hath too long haunted this Nation, Let it from henceforth never be entertained by us any more: And if we have not quite lost that antient genuine integrity and goodness of Nature that hath been peculiar to the natives of this Kingdom, we will all joyn hearts and hands together to send it packing.

Consider what hath been said, and the Lord give us a right understanding in all things. But I hope it is now made evident who they be among us that come neereſt to the pattern here presented unto us in the text, in being still the same, Whether those that have framed the objection which hath caused this dispute, or those against whom the objection is framed.

And now because this Text is in an especial manner intended for the instruction & encouragement of the *Hebrews* to submit themselves to the Scepter of Christ's government, I shall out of a friendly zeal for their Conversion make another short Application unto them.

O yee that were once a people, and who shall again (we believe) be glorious among the Nations, be at length informed aright concerning the Messiah, whom I hope you will upon a perusal of what is here written (if you suffer not prejudice to captivate your judgment) account to be this Jesus onely, whom your Fathers persecuted and we adore. Be wise I say, & receive instruction concerning his Kingdom here upon earth: It is not to be nor ever shall be conformed to the Kingdomes of this world in outward pomp and splendour, in expectation whereof you have been hitherto wofully blinded. For look what
manner

manner of power our Lord exercised over his people yesterday, the same doth he to day; because he is still 'O 'Αυτῷ; the same. And whatsoever alteration hath happened therein, as (it must be confessed) some there is, and ought to have been upon those termes before mentioned, which yet, as we have said, argueth no inconstancy at all in himself, It is a change unto that which is more spiritual, and so consequently is his Kingdom at a farther distance from the world, then it was before. Was it not prophecyed of him that he should be a *man of sorrows, broken with infirmities, &c.* And even where his coming is spoken of as a King, *That though he be just, and bringeth Salvation with him, yet he is lowly too,* and should testifie it by the poverty of his appearance, not to be mounted in a Princely manner, as the Kings of the earth are wont, but upon no better steed then a *ragged Colt, the foal of an asse,* which surely speakes him to be one that would take no great state upon him.

Es. 53. 3.

And hath not this which is written been this day fulfilled by this 'O 'Αυτῷ; this onely Hee, Jesus Christ, as all else hath been which was yesterday prophecyed of the Messiah? why then will you suffer your selves to be deceived by Satan with a fruitles waiting for of I know not what glorious appearance of Another yet to come? True it is we also look for another coming of this our great Redeemer, and we now call upon one another daily, as you have been exhorted heretofore, *Repent for the Kingdom of Heaven is at hand:* But (as it is observed by us from the Holy Prophets and Apostles) The Scepter will be changed, and the government wholly altered from what it was before, Then was the Kingdom of Grace, now of Glory and Justice, Then was the saving, now the judging of Souls, Then came it in the tongues of Men, but hereafter in the trumpet of an Arch-Angel, Then with tidings of great Joy to the whole World, but that that is to come shall be with Terrour and Amazement to all the kindreds of the earth, Then with glory to God on high, and peace upon earth, but hereafter with *Va Va Va habitatoribus terra,* Thrice wo to them that dwell upon the earth; Then to gather the lost sheep of the house of *Israel* into the sheep-fold, now to sever the Sheep from the Goats; Then to embrace both Jew and Gentile, now to divide between servant and Servant at the same Mill, between man and wife in the same bed, between *Jacob* and *Esau* in the same womb, and to pronounce the one of them blessed, and the other accursed. Repent therefore

Bishop
King upon
Jonas.

Luk 19.
12.

therefore we say unto you , for this kingdome of God is at hand , to deface all kingdomes , to root up the nations , to consume the earth with her works , and the people with their sins . This is the kingdome and no other that is now to be looked for ; and our Lord is gone to receive it for himself : But whosoever they be that will not have him to reign over them whiles he swayeth the scepter of his Grace , which is so despicable in the eye of the world , when he returneth he will have such Rebels and Traytours dragg'd into his presence , and see them executed before him .

Jer. 5. 4, 5.

Oh then let not the Serpent beguile you any longer with the expectation of a fools paradise , Rather come I beseech without any further delay , O ye children of Israel , and children of Judah together , and seek the Lord your God , who hath promised to be found of you , *Ask the way to Zion with your faces thitherward* (and we for our parts will give you the best directions we can) Say , as it is written of you you shall say , *Come let us joyn our selves to the Lord in an everlasting Covenant , that shall never be forgotten* Too long alas have you been unmindful of the Rock that begat you , and forgotten your God that formed you : And will you still continue to be a froward Generation , children in whom is no faith ? Is the Lord Christ a stumbling-block unto you , because of the reproach that is cast upon his kingdome by a sinful world ? A world that accounteth the things of the Spirit of God but foolishness , which things it cannot know nor receive , because they are spiritually discern'd ; And will you conform your selves to the guise of the world ? You that have heretofore with so much zeal declared your abhorrencey of it , Will you now joyn in a confederacy with it to your shame in that which is so contrary to the concurrent predictions of all your Prophets concerning the kingdome of the Messiah ? Some of whom I confess do speak of his glory and great achievements , but that must be understood in a spiritual sense , as that he will bring the world under the power of his grace , And those that do resist it , he will by his Word and Spirit most righteously condemn : Else how will you free those other Prophets from falsehood and errour , who speak as much of his poor , base , and contemptible estate , under many miseries and afflictions , yea of his death and passion ?

As for that dream of two Messiaesses to come , the one *Ben Joseph* of the Tribe of *Ephraim* , who is to suffer and undergo those indignities , the other *Ben David* of the Tribe of *Judah* , who must redeem , deliver

deliver and restore Israel to their former inheritance, and gather them together out of all the earth, who must vanquish, subdue, and make tributary all Princes and Potentates of the world, who never must dye, but live and reign everlastingly in temporal Glory, who shall raise again the dead Israelites unto life, and amongst them Messiah *Ben Joseph*; It is so sottish an absurdity, that I believe you your selves are ashamed of it.

The Messiah whom you have expected is the Rock of Ages, the *Alpha* and *Omega*, the beginning and the ending, Would you have him then to vary the form of his Government, which he hath alwayes exercised over his Church in a spiritual way, to a worldly compliancy with the Princes of the earth? What a shameful inconstancy would this be, unfutable to his Honour, and no whit conducive to the work, the great work of Messiah in destroying the kingdome of Satan? Yea what fruit would thereby redound unto you in carrying you safely through your pilgrimage here that you might sit down with *Abraham*, *Isaac*, and *Jacob* in the kingdome of God? For us, We profess this to be our earnest desire in our own behalf, and if you be indeed the children of *Abraham*, it would be your ambition to obtain it rather then any earthly glory. Did the Lord ever in all the time of yesterday exercise a temporal Power over the Kings and Princes of the earth? Where was his Throne erected? What mettall was his Crown made of? When *Pharaoh* kept his people in Egypt, What armies of men did he muster up for their deliverance? When *Amalek* came out against them, *Moses* his Deputy betakes himself to prayer, whilst *Joshua* fights the Lords battels: But what need the one pray, and the other fight, if the Lord himself who is the Lord of Hosts, not onely of his subjects, but of his enemies too, was to have exercised such a Power? And how ill did the Lord take it of your forefathers, when they thus mutinied against him, saying, *Nay but we will have a King over us, that we also may be like unto other nations? They have, saith he, rejected me that I should not reign over them*, meaning in his spiritual mediatory Power, as I have before observed, which though he still in great mercy continued as formerly, during that regal Government, which they then chose, and which should in time have been mercifully establisht among them, had they not been so precipitant in requiring it, yet was his Spirit grieved at that their rebellion against him. Oh know for certain, It is a far greater rebellion against the Lord your God that you are this day

1 Sam. 8. 7.

guilty of, in that you do so causelessly out of a vain affectation of conformity to other nations, unwarranted by *Moses* and the Prophets, reject the Anointed of the most high God, that he should not be your King, according to that form of Government, which is devolv'd upon him by the Father.

But *Nen obstante* your obstinacy against him, hitherto he hath reigned, and reign he will still, as he hath done, *Malgrè* all the gates of hell: He is the breath of our nostrils, and the life of our souls; under his shadow we do live and rejoyce, yea and we will rejoyce more and more. And as for you, because of your unkinde refusal of him, hath not this our Lord, according to his oath, hitherto *with a mighty hand, and stretched-out arm, and fury poured out ruled over you*? Whence otherwise hath it come to pass that so deep a stain hath been brought upon all your excellency, and that your glory is thus eclipsed? That you are scattered over the world, and whereas you were the head, you are now become the tail of all nations, as the Lord once threatened you? Which being so, Whether then it be better to be under his grace, or under his wrath, judge ye. There is no avoyding it, will ye, nill ye, one way or other you shall ever be subdued unto him, either as children or as captives, as subjects or as slaves: for the Lord hath sworn by himself (the greatest oath that ever was heard of) the word is gone out of his mouth in righteousness, and shall not return, *That unto him every knee shall bow, every tongue shall swear, Esa. 45. 23.* And if ever demonstrations were found among the creatures for the confirmation of any thing, there have been such that are most convincing in this matter of subjecting the world to the irresistible power of Jesus, according to this oath.

Two memorable occurrents I shall mention in order hereunto that are past all gain-saying. First at his birth the Oracles of the Heathen testified of him by their silence, not daring once to peep or mutter out an answer to their importunate suppliants, after that this *Ὁ Ὁντων*, the Oracle of the Living God once appeared.

Secondly at his death, The Sun in the firmament did also bear witness unto him, by a total eclipsing of his light to the amazement of the world far and near. In *Egypt* it was seen and admired by *Dionysius Areopagita*, as appears in his Epistle to *Polycarp*, wherein he desireth *Polycarp* to enquire of one *Apollorhanes* (who would not it seems be reclaimed from his Gentilisme) what he thought of that eclipse which

Ezek. 10.
33.

Esa. 45. 23.

That these
Oracles of
the Hea-
then were
struck
dumb at
that time,
the writ-
ings of
the Hea-
then do
suffice ent-
ly witness.

he

he saw when he was with him at *Heliopolis* a city in *Egypt*, at the time of our Saviours suffering, when he could not but acknowledge that that with other remarkable wonders, which they took notice of together, were *Θεῶν ἀποικαὶ Περαιμάτων*, vicissitudes or changes of Divine works. Which *Dionysius* being at that time also a Heathen and much astonished at the unnaturalness of the said eclipse, cried out, as it is reported of him, *ἢ τὸ θεῶν Πίσσχει*, &c. *Either the Deity suffereth, or hath sympathy with that which suffereth, or the whole World is ready to be dissolved*: Adding withall, *Deus ignotus in carne patitur, ideoq; Universum hisce tenebris obscuratur & concutitur*; that is, *An unknown God suffers at this time in the flesh, which makes the world to shake under this obscurity*. But afterwards when the Apostle Saint *Paul* came to *Athens*, and affirmed Jesus Christ to be the unknown God at whose death the Sun was so obscured, the said *Dionysius* hearing him, became a convert to the Christian Faith, and all his life time after, an eminent servant to Jesus Christ.

These reports possibly you will not regard, howsoever the truth of the eclipse cannot be questioned by you, which may let in so much light upon you to make you believe that somewhat extraordinary was then acted in the world, which God would have the world to take special notice of.

And now to conclude, What is it (O ye miserably blinded people) that you stick at? If the Lord Jesus Christ the Son of the Blessed Virgin, our Lord and our God, hath not exactly fulfilled all that was Prophesied of the Messiah, If he hath not done the works that no other man did, or can do, If you have not hitherto smarted enough under that heavy Curse, which your fathers brought upon you, when they crucified the Lord Jesus, crying out, His blood be upon us and our children, go on then still in your pertinacy, deny him to be the Lord that bought you, look for another that can do more for you, then he hath done: For us, in the mean time, we will bewail before the Lord your woful blindness and hardness of heart; and though we cannot converse with you as brethren, because of your perverseness in your present infidelity, yet we will pity you, as those who were once a people, in whom the Lord delighted, yea as those of whom we have good hope upon the return of your Captivity, to see you made the glory of Nations, a Praise in the earth: Which hope as we may be confident it will not fail us, in the time and season which the Father hath

put in his own Power, so may the consideration of those grounds and reasons hereafter specified, whereon this hope is built, in time prevail with you, to besink your selves of your long estrangement from your God, and to quicken your return unto him.

Lastly, Since it is so that Jesus Christ is the Same to day which he was yesterday, then have the Churches of the Gentiles good reason to rejoyce in that they, submitting themselves to Christs yoke, may be sure that the same Divine Love which was of old manifested to the Jews is in as full measure according to their capacity extended towards them. What high account was made of Israel heretofore, the holy Scripture doth every where tell us; How God entred into a Covenant with them, was nigh unto them in all that they call'd upon him for, esteemed them his Inheritance, his Vineyard, his peculiar Treasure, when all other Nations were rejected as unclean, proclaimed Out-laws, and cast forth as dogs, not suffered to intermeddle with the childrens Priviledge: But now since the Holy Ghost hath not onely told us, that Jesus Christ the messenger of this Covenant, the purchaser of this Inheritance, the planter of this Vineyard, the great Lord-Keeper of this Treasury hath broken down the wall of Partition that was between Jews and Gentiles, making both one, but that he is also the Same to day which he was yesterday, as able now to save them to the uttermost whosoever they be that come unto God by him, and as ready to do the will of the Father, in being a Light to lighten the Gentiles (according to the Prophecies of old) as to be the glory of his people Israel, we may therefore be confident in our approaches before the Lord, looking for mercy and grace to help in time of need, being as much interess'd in all the happy Priviledges of the everlasting Covenant of Promise, as ever were the Jews; there is no difference now, saith the Apostle, between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, For whosoever shall call upon the name of the Lord shall be saved: Now is the true heavenly sound gone into all lands, the Gospel preached to every creature, which the Apostles carried about when they had their Commission given them to go into all the world, their Line reached to the ends of the earth, insomuch that the Orb or Tabernacle of the Sun (so the Divine Spirit of the Psalmist is interpreted by the Apostle) was bound-ed within the limits of their Commission. Saint Paul had his circuit from

1 Cor. 9.
21.

Eph. 2:14.

Psal. 19 4.
5.
Rom. 10.
18.

from *Jerusalem to Spain*, and he made it his business to preach the Gospel, not where Christ was named, lest he should build upon another mans foundation; So that if one of these Itinerants could run over so great a part of the world, we may well suppose that the other twelve might with ease divide the rest of the world among them.

And now what alas were we mad and desperate Idolaters, that God should bring us hitherto? *That the Lord should say to us, Who were not his people, You are my people; and that we should say, O Lord thou art our God?* O what a mercy is it, that we the poor, and the maimed, and the halt, and the blinde, who abode in the streets and lanes of the City, yea that we who wandred about in the high-ways and amongst the hedges, should be called to the Wedding-feast of the King of heaven? That unto us who sate in darkness and dwelt in the region and shadow of death Light should spring up? Let therefore the name of the Lord be magnified by us poor sinners the Gentiles (as the Prophet foretold it should) from the rising of the Sun, unto the going down of the same. And since we are through grace become children of *Sion*, let us take the liberty here to sing one of the Songs of *Sion*, so far as we may be concern'd therein.

O give Thanks unto the Lord, for he is Good,

For his mercy endureth for ever,

O give Thanks unto the God of gods,

For his mercy endureth for ever,

O give Thanks unto the Lord of lords,

For his mercy endureth for ever,

To Him who alone doth great wonders,

For his mercy endureth for ever,

Who remembred us in our low estate,

For his mercy endureth for ever,

O give Thanks unto the God of heaven,

For his mercy endureth for ever.

Let the Redeemed of the Lord among the Gentiles say so, whom he hath redeemed from the hand of the enemy, and gathered them out of all lands, from the East, and from the West, from the North, and from the South, not onely to dwell in the house of the Lord here, and to see his goodness in the land of the Living, but to sit down with *Abraham, Isaac, and Jacob* in the kingdome of God to all Eternity.

And

*Rom. 15.
20, 24.*

*Mat. 22. 9.
Luk. 14.
21, 23.*

Mal. 1. 11.

King Lu-
cius.Conflan-
tine.King Hen-
ry the 8.

Eph. 2. 19.

And let us of this Nation among the rest and above the rest, as it is our duty, give unto the Lord the glory due unto his name, acknowledging his great mercy, in that his unchangeable love hath had an extraordinary measure reaching even first unto us. Oh how hath the Lord been pleased to send his Gospel upon the wing unto this Nation? So wonderfully here prevailing, that *England* hath had this honour in an eminent manner to be the first-born of grace among the Nations? Here reigned the first Christian King that ever was in the world, who submitted to the Law of Christ, confirming it by a civil sanction; From hence went the first Christian Emperour that put an end to the bloody persecutions of the primitive Christians, yea and after the general defection from the purity of the faith, made by the *Romish* Church, which like the tail of the Dragon, threw down to the earth a great part of the Stars of Heaven, Here the Reformation of the Christian Religion began first to be established by a Law, by the first King that ever cast off the yoke of that Anti-Christian Usurper; Wherein whether his design was to promote any sinister interest of his own, as some imagine, or to advance the Kingdom of Christ, is not much material for us to know, The arme of the Almighty hath hitherto been stretched out, for the preservation thereof, counter-working all the Machinations of Hell, which have been and still are upon the Devil's forge against it. Rejoyce therefore in the Lord O *England*, and again I say rejoyce.

But as it is our bounden duty to ascribe unto the Lord the glory of this mercy, and to rejoyce that we are no more strangers and foreigners, as the Apostle tells the *Ephesians*, but fellow-citizens with the Saints, that is, the Jews, and of the house-hold of God. So we cannot but abhor the treachery of those false brethren among us, called Anabaptists, who like a brood of Vipers would if it lay in their power (but that Gods mercy towards us, triumphs over their falsehood) disfranchise us of our liberties in the house of our God, and rob us of those privileges wherein the Lord Jesus Christ hath made us free, giving us therein equal right with his Israel that was before us, because he is still the Same.

I might instance in sundry of their Anti-Christian tenents tending hereunto, But for brevities sake will make mention onely of one, that is, their Antipædobaptisme, not allowing the Infants of Believers to be admitted into the house-hold of faith by the Sacrament of Baptisme.

It

It is not my purpose here to dispute this point at large, being out of my way; enough hath been written of it already. And it hath been found by experience to be a toylsome task to run the wilde-goose chase (as a learned divine now with God once phrased it) after a well breathed Opinionist; they delight in Vitiligation, It is an itch, as he said, that loves a life to be scrubb'd, they desire not satisfaction, but satisdiction, whereof themselves must be judges. I shall not therefore say much to this quarelsome people: Let them consider how they will answer the Apostle here who avoucheth *Jesus Christ to be thee Same to day which he was yesterday*. Certainly if the infants of the Jews were by virtue of Christs mediatory office to be received into the bosome of the Church, and distinguished from those that were without by a Solemn Sacrament of initiation, but the infants of Christian parents, to whom belongeth the Kingdom of God, as as well as to the Jews before, must not be allowed to partake of a like priviledge, but be reckoned still as dogs (as the Scripture calls all that are without) Jesus Christ is not the Same according to the Apostles word, Neither is his office now of so much use unto his Church, as it hath been formerly; Of such blasphemy as this, not to be mentioned without horreur, must this cursed errour be the foundation.

But let me ask of these deceivers, How came it to pass that Christ hath not obtained this priviledge for our Infants, as well as he did for the Jews, seeing God is not now the God of the Jews onely, but of the Gentiles also? Surely it must be either because he would not, or because he could not; To say he would not, doth plainly demonstrate his love of us to be less, then it was of the Jews, which agreeth not with that abundant grace that hath been now revealed in the time of the Gospel; To say he could not, contradicteth that universal power ^{wh} the father had given unto him in heaven and in Earth; The exercise of which power he would first have to be manifested in discipling whole Nations of the Gentiles, receiving them into Covenant by the Sacrament of Baptisme, as the Jews were by the Sacrament of Circumcision. Where the word (Nation) in order to the Gentiles must without controversie be taken in the same sense, as it was with a reference unto the Jews; for as the Nation of the Jews was made up of all sorts and sexes, old and young, so in like manner are the Nations of the Gentiles: And because his commission, which he then gave unto his Apostles, was not formed according to the erroneous fancy of these deluded

Mr. Nath.
Ward.

Matt. 28.
18, 19.

deluded people, who in effect render it thus, *Go and Disciple all men*, But thus, *Go and Disciple all Nations, baptising them in the name, &c.* And Children being a part of the Nations, we may conclude without any hesitancy that the intent and purpose of the Lord in this commission to his Apostles was, that they should wheresoever they came, baptise the Children as well as the Parents. And seeing he came to break down the wall of partition that was between Jews and Gentiles, which was actually done in the execution of this Commission, It is not to be imagined that he would by it set up a partition-wall between Parents and their Children, so as that they should be at as great a distance the one from the other in point of eternal Salvation, as Heaven is from Hell; A thing he never did in all the Ages before, and undoubtedly whatsoever these Dreamers may blasphemously prate against him, He hath not done it now because he is still the Same.

I will not dwell any longer upon the Conviction of these obstinate people, least the more reason be shewed unto them out of the Scripture to lead them into the way of truth, they be thereby, according to their usual wont, the more hardened in their error: The Lord open their eyes that they may see betimes, what dishonour they bring unto Jesus Christ in the diminution of his power by their frantick Opinions. What disturbance they create unto his Church and consequently what hazard they run, notwithstanding their conceited assurance, of their own everlasting Salvation.

We have now done with this second particular, *viz.* Jesus Christ is 'Ο 'ΑΥΤΟΣ The Same to day which he was yesterday, that is, The Same to his Church in the time of the gospel, which he was in the time both before and under the Law.

CHAP. III.

Sheweth how JESUS CHRIST shall continue to be 'Ο 'ΑΥΤΟΣ the Same for ever Unto his Church.

WE should now according to our prescribed method come to speak of the third course or computation of time here mentioned in the Text, and of that which is predicated of it, *viz.* Ἰησοῦς Χριστὸς ὁ 'Αυτὸς εἰς τὸν αἰῶνα, Jesus Christ the Same, or the onely He for ever.

But to avoid Prolixity which hath already spun out the former parts into a greater length then was intended, we shall not distinguish this into several propositions, as hath been done with those before: Neither indeed can we be able to speak of what shall come upon the Church in the continuation of this day of the Gospel to the end of the world: Onely this we can say, because the Holy Ghost witnesseth it, That persecutions and Afflictions do abide it, but withall that Jesus Christ will be 'Ο 'ΑΥΤΟΣ unto it, which he ever hath been. Hereupon therefore shall we fix the short remainder of our discourse deriving some inferences from it for the further edification of those that take pleasure in beholding the immutability of the Lord Jesus. Observe then.

In the midst of all the various changes and chances that may come upon the Church to the end of the world Jesus Christ will be unto it still, The Same.

No variableness nor shadow of turning shall ever be found in him, either in his Mediation with the Father, or in the dispensation of his power among his people, But he will be *Semper idem*, Always the Same.

Now herein we can but speak of the exercise of Christs Mediatory office, as we have already done, and therefore it will be needless to spend many words about it. As he began, so he will continue to be the Prophet, Priest and King of his Church. The same word of truth, which he hath revealed, he will still continue, no addition unto it, or diminution from it will he ever suffer, his Gospel is an everlasting Gospel, His word abideth for ever, And if an Angel from Heaven should come and preach any other, we must (therefore much more will he) ho'd him accursed. He is a Priest for ever, according to the oath of God, not to be retracted, saith the Prophet, Hath an unchangeable Priest-hood saith the Apostle. A Priest established in his Dignity as master and Lord, by virtue of his Son-ship, not like unto the servants the Priests of *Aaron's* order, Who, when they entred into the most Holy place, were not there to sit, but otherwile to execute their office, according to the order prescribed unto them by *Moses*, *They stood* (as became servants (saith the Apostle) ministring before the Lord. But Jesus Christ when he had offered one sacrifice for sins for ever, and according to the Law entred into the holy place to finish the Atonement, *Sat down on the right hand of God*, noting the perpetuity of his office, according to the dignity of his person, and that he ever liveth (which was not possible for any other to do) to make intercession. His Throne in like manner is for ever and ever, His Kingdom an everlasting Kingdom, and his Dominion endureth throughout all Generations.

No Salvation then to be expected for ever, but onely by him, No other Name under Heaven given among men from the beginning of the world to the end of it, whereby we must be saved; For *before him* (as he saith of himself) *there was no God formed*, or rather, as it may be rendred, nothing formed of God, for any such purpose, as to be a Saviour, neither shall there be after him. What alas can the man do that cometh after the King? What? He may speak of the glory of his Kingdom, and talk of his power, to make known to the Sons of men his mighty acts, and the glorious Majesty of his Kingdom; But to imitate him in his power and his mighty Acts, or to compare with him in the Majesty of his Kingdom, would not onely be a contempt cast upon his Crown and Dignity, but an utter impossibility, and a meere vanity for men or angels to attempt it: They poor Creatures being infinitely unfit and unworthy, must let that alone for ever,

Rom. 14. 6.

1 Pet. 1.

25

Gal. 1. 3.

2^d. Tim. 4

Heb. 7. 24.

Heb. 10. 11

Dan. 7. 14.

Mich. 4. 7.

Act. 4. 12.

Ez. 43. 10

Ec. 2. 12.

Ps. 145. 11

12.

ever, and they that will expect it of them will finde it to be folly and shame unto them.

I might here enter into a large discourse upon this point, and open a great door and effectual for the conviction of sundry enemies of Jesus Christ, who by their Opinions and practices do in effect deny him to be *ὁ Ὁ αὐτός*, the Same for ever: But I forbear for the present, being willing to draw towards a Conclusion: Some short inferences notwithstanding we shall derive from hence that may be of use unto us.

And first we may here be ascertained concerning the perpetuity of the Church to the end of the World. For because Christ will be the Same for ever, the Church must continue to be for ever also. As the Apostle speaks of the Man and the Woman, *Neither is the man without the Woman, nor the Woman without the Man in the Lord*, So may we say of Christ and his Church, neither can the Church be without Christ, nor Christ (as Mediatour) be without the Church; They are like *Hippocrates* Twins, If one liveth, the other cannot dy, If one dy, the other cannot live: what therefore Christ promised to his Disciples *Joh. 14. 19*. He will surely make good unto his Church to the end, *Because I live, ye shall live also*.

But do we not see the Church in a consumptive estate, groaning and panting under a most heavy cross, melting her self into tears, yea ready even to give up the Ghost?

We may be deceived, when we think it is at a low ebb, it may be at that very instant in a most flourishing Condition. What it loseth in outward prosperity, it may gain in spiritual growth. We must not bound our conceits of the Church and Kingdom of Christ, according to the models of the Kingdoms of this World. For though this *machina mundi*, this great engine, frame and structure, may decrease and diminish in its strength and beauty (as the opinion of some is) by reason of the clashings and shakings that happen among the parts thereof, till that which is now *Κόσμος* a specious and spacious ornament be made a *χάος*, a confused lump again; Yet nevertheless so long as Jesus Christ will for ever be the Same, the persecutions and troubles that the Churches lie under, yea the differences and contentions that arise amongst themselves shall contrary to their nature tend to their advantage. And as poison when it is corrected by the skill

1 Cor. 11.
11.

Relatorum uno
posito ponitur & alterum, nec
est relatio
nisi inter
ea quae
sunt actus.
Objection.

Ans. 1.

of the Physician works more effectually for the health of a sick patient than a wholesome herb, so certainly shall the Church grow better by her troubles, then if she had been all this while settled in a most peaceable estate.

Ans. 2.

Pf. 73. 17.

18.

Dent. 32.

35.

Though the Church be afflicted, and the enemies thereof may seem to prosper, yet let us not conclude rashly thereupon that Christ hath forsaken her, and that she shall unavoidably perish. Let *David* lead you a little into the Sanctuary, then you'll finde slippery places are set for these prosperous enemies (*And their feet shall slide in due time*) But the Church is built upon a rock, the rock of Ages, and when all the foundations of the earth are out of course, we shall find the foundation of the Lord will stand sure, because J E S U S C H R I S T abideth for ever.

Secondly, As we have assurance given us here of the perpetuity of the Catholick Church, notwithstanding all her divisions within her, and her persecutions from without; so we may finde a remedy closed up in the rich Cabinet of this Text, which will be sufficient (if well applied) to cure the distempers of our particular Churches. Those distempers I say which have been and still are occasioned by our quarrelling about setting up Jesus Christ in his Throne, and the establishment of his Kingdom amongst us, according to his own rule and order. For the healing whereof, and to perswade to a Brotherly composition therein, What can be more prevalent then this, *viz. Jesus Christ is the Same for ever?*

We all pretend to look unto J E S U S, and it is indeed our duty to eye him in all the dispensations of his power and providence towards his Church, that we may not vary from that course and order, wherein he hath always trained up his people, nor be led aside by new-fangled devices, either of our own or others. But let us consider, If he be *Semper idem*, alwayes the Same, How is it that we are thus divided about him? What? Shall the rule and Canon of our Union be constant and perpetual, and shall we be still to seek for a way of uniting? Let dissenting Brethren but lay aside Animosities and prejudices wherewith they have so easily been beset, and follow the track and foot-steps of the Lord Jesus, and we shall quickly see an end of all our differences. *They were wont to say in old time* (said that Mother in Israel) *They shall surely ask counsel at Abel, and so they ended*

2 Sam. 20

18.

ed the matter ; Now also according to the word of the Holy Ghost in Scripture, *Let us stand in the wayes, and see and ask for the old pathes, where is the good way ?* The way wherein the Lord himself hath walked, and let us walk therein, and we shall finde rest for our souls ; Wee shall see Salvation is neer unto us, yea neerer then we are aware, and that Glory doth dwell in our Land.

The voice of the Oracle which would guide us into the good way, speakes in this manner, *Jesus Christ is the Same yesterday, to day, and for ever ;* Which in effect tells us, our foundation is sure and stedfast, and our corner-stone, as it hath hitherto brought on the building into an excellent frame on the one side, in the Ages that are past, so it would also do the like on the other, in these our dayes, and the Ages that are to come, if there were but such a conformity held with it, as there hath been in former times. True it is the Word written is an infallible rule for the guiding of us in matters of Faith, from which we are not to digress, It is so likewise in all things else that concern the Worship of God, and the publick good of the Church, so far as it doth lead and direct us therein; but unless we will say that Christ hath deserted his Church ever since he gave a being unto it, we must avow his continued course and practice in the ordering of it (which I hope none will say is contrary to what he hath written) to be a warrant also of our Subjection thereto. What then is that good way ? Not surely the way of Division and Separation, which tendeth to Confusion ; for God is not the Authour thereof, neither will he allow of it in any of the Churches of the Saints : but of Unity and Order, that all such as make profession of the Gospel may be of one accord, and as they stand in their severall relations to the Church wherein the wisdom of God and his good Providence hath placed them, to bear up, as with one shoulder, the glory of Christ's Name against sin, the World, and the Devil.

Look now unto J E S U S. First, It hath been his constant design to bring all those who believe in him into a Brotherly fellowship one with another, not onely to unite them in severall Societies, as some would have it, but to gather those Societies into one Body ; And the more there is of this Union among them under Himself, who is the sole head of the Body (which Dignity none can challenge (if it be but by way of Resemblance) without Anti-Christian Usurpation, and a presumptuous encroachment upon him) it hath ever been most agreeable

agreeable to his mind and will. This I say hath been the product of his eternal wisdom for the establishment of his Kingdom in the midst of the Nations.

Secondly, It hath always been his work to settle a Government in his Church for the well-being of it, that peace and love might be preserved amongst his people, punishments inflicted upon the unpeaceable and unruly, and that all things, especially in the duties of his public worship and service might be done (according to the variety of emergencies arising in several Nations and Ages) *Decently and in order* (For that is decent and orderly in one place and time, which by experience proveth to be uncomely and disorderly in another) Which government being *de facto* to say nothing of it here *de jure* (enough hath been said of that before) continued from the beginning, he hath been pleased to bless and prosper with a most happy success, to the enlargement of his Kingdom, and the propagation of his Gospel: Which we may well presume he would not have done in so long a succession of time, and so many vicissitudes of troubles and deliverances that have come upon his Church, if it had not been according to his mind; but since it is so, and the Apostle here telling us, that he is the same for ever, we may probably conclude that as he hath not left his Church without a care of her well-being in this particular, so he will not digress from it, but that such a Government so continued and made successful by him shall be perpetuated, as own'd, by him to the end of the world.

Let us then I say again look unto Jesus, and see his goings in his Sanctuary in the midst of his people from the beginning, Let us see also and acknowledge his Immutability therein; for the Eternity of Israel is not as man that he should lye, or the son of man that he should repent: As in all other things that he hath undertaken for the advancement of his kingdom, so undoubtedly in this he will be the same for ever. If therefore this hath been his work and design, to establish unity and order in his Church, and to settle and prosper this very government in it, which is this day so much contradicted, will it become those that pretend to have an interest in him to walk contrary to him? Or will he cease to be the same in the carrying on of his own work, in his good old way, to please those unquiet people that will never be satisfied, but make the world believe they do him the greatest service, when they do what they can to hinder his work?

What

What though some mens Tongues and pens run riot, crying out still for liberty, Liberty of Conscience (not considering that to serve the Lord in a chearful submission to his sweet yoke, wherewith he hath always kept his Church in good order, is perfect freedom; nor being willing to know nor understand that *Conscientia in tantum libera in quantum ab errore liberata*, Conscience is so far free, as it is freed from error) Yet we may be sure Jesus Christ will still keep on his course, because he is the Same for ever. And let Conscience it self (for which all this clamour is made) Wheresoever it is not enthrall'd to lust or error, judge in this case, whether it be a liberty which Christ hath purchased for those that believe in him, to cross him in his work, which he hath hitherto wrought for the good of his Church. I speak not here of what he hath permitted a long time for the trial of his people, and the advancement of his truth (as being able to bring good out of evil) but what he hath alwayes acted, as the King of his Church, and which the very nature of his office did indeed require should be done; For any to quarrel at his actings, and to call in question all that he hath hitherto done in that kinde, as if he had been ever since his ascension onely a spectator of his Church, to see how well she could shift for her self in her own preservation, without the exercise of his power by settling a government in her, what is this but to tax him with negligence in his office, and to make him a Saviour but in part, which in effect is to be none at all?

What though there be some things that are circumstantial to this Government, and some Ceremonies in divine worship that have not an immediate stamp of Divine authority upon them to make them currant (which will never be found in the whole institute and order of any Church) should we therefore reject all that is in them good and warrantable? Because people have not their desire in things indifferent, should they not consent to that which is necessary for the honour of Christ, and the welfare of his Church? Two things that should be dearer to us then our lives, much more are they to be preferred before a self-satisfaction in some scrupulous niceties, the bare using, or not using whereof (as the Apostle speaks of meat) commendeth us not to God. But alas these things are not regarded as they ought to be Mens novel apprehensions of the Kingdome of Christ, and their particular interests therein must counter-balance all the publick concernments of Christ and his Church.

1 Cor. 8. 8.

But

Mr. Vines.

But O yee poor deluded people consider, Hath not the Lord Jesus Christ been already too much dishonoured by your needless dissentions, but that you will have him to dishonour himself by varying from his wonted course in the ordering of his Church? Hath not the peace of his poor Church been too much disturbed, and Christian Charity too much violated heretofore in the late times of Schisme, when (as one of the prime Leaders amongst you said then too truly) It was almost Popery to speak of it? This was indeed the old mark (for *by this shall all men know that ye are my Disciples*, said Christ, *if yee love one another*) But the truth is, it was almost worn out, and instead thereof *Infelix Lolium*, unhappy Feuds, Quarrels, Divisions, Rents abound: What fruit had you then in those things whereof you have been ashamed, that you will now return unto them again, rather then to joyn with your Brethren in things that are indifferent?

Epi. 252.

It was a sweet and Christian resolution of devout Saint *Bernard*, when he saw differences arise that might cause a breach between him and others with whom he had formerly held a brotherly correspondence, He wrote unto them in these Words, *Adharebo vobis etsi nolitis, adherebo vobis etsi nolim ipse*, *I will be of you though you be unwilling, I will be of you, though I be unwilling my self.* O if there were in you brethren but this meekness of wisdom to bear and forbear, and such a zeal for the publick peace, which you are bound in Conscience to promote, it would surely more adorn your Christian Profession, then all your cariering with Spear in Rest against the established Orders of the Church in Polemical argutations.

1 Cor. 1. 13

If it be so that you have any peculiar priviledge granted unto you from heaven above others, to go in untrodden paths by your selves, to disavow that order and government under which the Church hath flourished in former times, and to dissolve all ancient bonds of unity and Christian society in the publick worshipping of our God (as some by their violent Impulses of spirit, others by their Enthusiasms have pretended to have) let it be produced that we may believe you. But as the Apostle puts the question, so may we, *Is Christ divided?* How is he then the Same? Hath he been with his Church ever from the beginning, exercising his Power in the establishment of order and government in it, without which I say again it could not well have been so long preserved, promising also that he will be with it, for that end and purpose, to the end of the world? And hath he given a countermand

or

or a connivence unto some to separate themselves from the said order and government, yea to do what lyeth in them utterly to disanul it? Verily it must not, it cannot be imagined that he who is the Same yesterday to day, and for ever, should at all prevaricate or swerve so diametrally from his purpose and practice, wherein he hath always manifested himself to be the Same.

If the consideration of these things will not bring on a compofure of our differences, and allay the sharpness of contradicting spirits, I know not what will. And if when men see what the Lord hath done, and hear what God the Lord, that is, God which is the Lord, viz. Jesus Christ doth speak, who doth use to speak peace unto his people and to his Saints, to speak it as a Comforter, and to speak it as a Counsellour (for it hath always been the earnest desire of his soul to see his people live peaceably one with another) they will neither acquiesce in his doing, nor follow his counsel, What shall we judge of them, but that they are willing not onely to turn but to run after folly, and that they delight in vain janglings, which do minister endless debates, rather then godly edifying?

Pfal. 85.8.

Lastly, this will afford strong consolation for all that do live godly in Christ Jesus, both in respect of themselves, and their posterity.

First, for themselves. When we finde much uncertainty in Creature-Comforts about us, This may be our rejoycing and our refuge, that Christ will be the Same unto us for ever. Though friends may fail, though means may fail, though health may fail, though heart may fail, yet Christ will never fail. Look what *Peter* spake, but did not perform, Christ hath spoken, and will surely make good, Though all forsake thee, yet will not I. Let therefore that sweet and precious Promise be laid up in the heart of every true believer as a cordial to comfort it in all changes and troubles whatsoever that may arise, written not onely by the Apostle, *Heb. 13. 5.* but in sundry other places of Scripture for our greater confirmation, *I will never, never, never, never, never leave thee, or forsake thee.*

Heb. 13. 5.
Οὐ μὴ σὲ
ἀφώ σῶς ἔ
μὴ σε ἐγ-
καταλεί-
πω.

Secondly, for posterity. We may rejoyce in this that the Lord Jesus Christ will have as tender a care of them, as he hath had of us before them, because he is the Same for ever. He will be the Same to instruct and teach them, the Same to defend and protect them, the Same to save them from their sins, and to bring them to glory. Thus argueth

Psal. 102.

27, 28.

Heb. 1. 10.

the Prophet, *Psal. 102. 27.* which the Apostle applieth unto Christ, *Hebr. 1. 10, &c Thou art the Same, and thy years shall have no end. The children of thy servants shall continue (under thy protection and provision) and their seed shall be established before thee.*

Shortly then, Is not this exceeding great comfort to godly parents in all ages, That Christ will be a guardian to their children after their decease? They shall not be left (as we say) to the wide world, neither shall such parents be like unto him of whom the Psalmist speaketh, *who should have none to favour his fatherless children*: But because Christ is the Same for ever, he will, as he hath done, ever take care of his people that are in Covenant with him, not onely making his Work appear unto his Servants, but his Glory also unto their Children: For he remembreth his Covenant for ever; the Word which he commanded (*viz.* his Angels to observe in the preservation of his people, or, the blessing which he hath decreed and issued out with such Authority, that it shall prevail against all opposition) to a thousand generations. Leave therefore your fatherless children unto him, he will preserve them alive, for with him the fatherless shall ever finde mercy.

Psal. 105. 8.

CHAP. IV.

Sheweth how JESUS CHRIST is 'O' ἈΥΤῆς The Same unto his Church in her Triumphant estate unto all Eternity.

Hitherto have we seen Jesus Christ the Same unto his Church yesterday, to day, and for ever in all the Generations that have been, are, or shall be in this world, while she abideth in her Militant estate; which hath given occasion of sundry Instructions that may through the good blessing of God be profitable and seasonable for these last times.

But what then may some say? Will Christ forsake his Church when she is in her triumph, and cease to be 'O' ἈΥΤῆς, the Same unto her,

her, when he hath finished his whole work, and presented all her children before his Father in glory?

I answer still, Jesus Christ will be the Same for ever unto his Church, that is to say, Not onely in this world, but in that also which is to come.

To this purpose let us briefly consider two things: First the full sense and utmost extent of the Apostles words here *εἰς τὰς Ἀἰῶνας*, for Ever. Secondly how Christ will be the Same unto his Church in the world to come.

As touching the First, We must know that the Original word *Ἄων* (which is as much as to say *Ἄη ὤν*, Always Being) literally signifies an Age (which English word is observed to have some affinity with that Greek termination) and an Age of what extent soever it be, hath an uninterrupted being. Now this word being here put in the plural number, may probably intend the several ages of both worlds, First of this present world, together with the sundry revolutions that are in it, one generation passing, another succeeding: And secondly, of the world to come.

This sense I conceive with submission may be allowed; for where the word is put in the singular number, there is often intended the one world, or the other; Sometimes it is put for this world, as *Luke 20. 34. Matth. 28. 20.* Sometimes again it is written for the world to come, as *Joh. 6. 51. 58.* But being here rendred in the plural number, it may well be said to comprehend the several ages of both worlds. I confess, the world to come is often in Scripture, *per se*, rendred in the plural number, *εἰς τὰς Ἀἰῶνας*, and with an amplification too in sundry places of *τῶν Ἀἰῶνων*; but where the sense will bear a further latitude, as it doth here, too narrow a confinement is not to be set unto it, *v. g.* Consider we the place of the Apostle, *1 Tim. 1. 17.* the Lord is there called *Ὁ Βασιλεὺς τῶν Ἀἰῶνων*, The King of Ages or Worlds, that is, of all Ages in this world, and of that everlasting Age in the world to come, because indeed, as the Psalmist speaketh, His Dominion endureth throughout all Ages, both here and hereafter. So in the Doxologie affixed to the Lords Prayer (as Dr. Hammond observeth) The same words *εἰς τὰς Ἀἰῶνας* must intend both Ages or Worlds, the present and the future; For the Kingdome, the Power, and the Glory is the Lords, not onely in this world, but in the world that is to come: And therefore we do well in that to ingeminate the words in our

*τὰς αἰῶ-
νας.
Joh. 6. 51.
58.*

*1 Tim. 1.
17.*

English Translation proverbially, *For ever and ever*, that is, for this world, which is one for ever, and for the next which is another for ever. The same sense and meaning very probably do the words of our Text likewise carry, for the Mediatorship of the Lord Jesus Christ, to which they do referre, hath and shall have its virtual operation between God and his Saints for ever in this world, and as we shall presently shew, for ever in the world that is to come. Let the words then have their utmost extent and full latitude, comprehending both worlds, *viz.* This world till time hath spun out it self to the very last minute, And that which follows with all those years of Eternity that shall never cease.

The second thing to be considered is, How Jesus Christ will be the same to his Church for ever in the world to come. For seeing, as the Apostle saith, *He must reign till all enemies are put under his feet, and That when all things are subdued unto him, he shall deliver up the kingdom to God even the Father, that so God may be all in all*, we may inferre that there shall be a change in him, and conclude that therefore he cannot be the same.

But let us not be too forward to conclude before we have understood the premises aright, as we ought to do.

First therefore to allude unto what I said before, As Jesus Christ is the same to day under the Gospel, which he was yesterday under the Law, but in a different way of the dispensation of the mystérie of Godlines; so he will be the same to his Church for ever in heaven, but not after the same manner. As *Moses* delivered up his dispensation unto Christ, when the mystery of God was translated from the shadow to the Substance, from the letter to the Spirit, so will Christ deliver up the kingdom to the Father, when by his Spirit he hath done all that the Father appointed him to do: Yet as he was, under *Moses*, the same in effect to his Church which he is now, so will he be under the Father; Not indeed so darkly with such glimpses of his appearance, and secret illapses of his Light and Love into the hearts of his people, as now, but with a more free and full manifestation of his own and his Fathers glory, without the least interposition of any let or hinderance whatsoever; For now, saith the Apostle, we see through a glass darkly, but then face to face, &c. Which Beatifical Vision as Christ hath here obtained for us by his Merit, so will he for ever
hereafter

1 Cor. 15.
24. 28.

hereafter be the efficient cause of the uninterrupted continuance thereof unto us, by his being in us.

But that I may not seem to deliver any thing in so important a matter without my warrant, let us search the Scriptures, and see what Testimony they give of Jesus herein. It is not expedient to enquire after, or to speak of those things which we have not seen. *It doth not yet appear* (saith the Evangelist) *what we shall be*, much less can we be able fully to discern what the Lord Jesus Christ shall be, either in his Subjection to his Father, or in his Relation to us, when God shall be all in all : Good therefore is it for us to be wise unto sobriety, and to content our selves with what is revealed.

First then this we may assert for a most infallible truth, that Jesus Christ will for ever be the Same in the Hypostatical union of his Humane nature with the Divine, even then when he hath delivered up the kingdom to God even the Father. And in this respect shall he then be subject to God : For otherwise, according to the word of the Apostle, seeing he subsisteth ever in the real essential Form of God (so the word *Μορφή* (*Phil.* 2. 6.) is to be understood, as it is taken in the same place, where the Apostle speaks of the Form of a servant) he shall, as he hath ever been, according to his proper right, without any injurious encroachment upon the Father, be equal with him. Though I confess his subjection to the Father is not limited to this sense, as we shall see hereafter.

I Cor. 15.
28.

Phil. 2. 6.

From which Hypostatical Union of his two Natures, so inseparably to be continued unto all Eternity, Joy unspeakable and full of Glory will undoubtedly arise to all those, who are of the same Humane nature with him, that shall be accounted worthy to obtain that world. O what a happiness will it be to behold this our Lord and Redeeming Kinsman sitting at the right hand of the Throne of God, exalted farre above all Principalities, and Power, and Might, and Dominion, and every Name that is named ? Yea and from hence it will come to pass that the Divine nature, whereof by Christ we have been made partakers in the state of Regeneration, shall never cease to have a being in us, but shall be perfected rather by his Presence, and our Vision of him : For when we shall see him as he is, we shall be like him, to the full extent of our susceptibility of his Likeness, and the immediate irradi-

Phil. 3. 21.

irradiation of his Light and Power shall overshadow us, and transform us into the same Image both in soul and body. This, this I say is the complement of our future happiness, the perfection of our eternal glory. And this the Apostle clearly testifies concerning our vile bodies, that even they shall be made like unto his glorious body, *Phil. 3. 21.* From whence we may safely collect, that as the Image of Christs body shall possess our bodies, so shall the Image of his soul possess our souls, and the Image of his spirit our spirits: Whereupon it will follow, we shall be wholly possessed with his Glory, when we shall see him as he is, in the Glory of the Father.

He shall then be 'Ο Ὁυπης, the Same in himself respecting his Existence (which as I have said will infinitely tend to the advancement of the Saints happiness) and then also the Same to his Church, respecting his Power, though in the exercise and administration of it, he be not the Same.

His Power I say both over us, and in us. Over us he is now, as our Head to guide and govern us, so he will be then; for his Headship over his Church, as his preeminence over the creatures he will not relinquish, neither will the Father deprive him of it, even when God shall be all in all.

And this I conceive to be undeniable (though it may sound strangely unto some) for the Humane nature of Christ being eternally united to the Divine, it is not to be imagined, that, as Man, he should be in an equality with the Saints, but have a superiority over them, and to be the Head of that Triumphant Church unto all Eternity, without doing any office that belongs unto that Honour, is inconsistent with the dignity and wisdom of the Sonne of God.

If any should now require an account of the particulars wherein Christ will hereafter do the office, and exercise the authority of a head over the Church Triumphant in Heaven, I must tell them, They are to stay for an answer to their too curious question till in Heaven we come to see him, as he is; for then, and not before shall we know even as we are known *1 Cor. 13. 12.*

1 Cor. 13.

12.

1 Cor. 15.

24.

Nevertheless in the generall, this we know for the present, Jesus Christ shall then be the head of his Church alone without any Power subordinate unto him, as now; For, saith the Apostle, *All Rule, and all Authority and Power* (both Celestial and Terrestrial) *shall then be taken away*: No humane Ordinance or Government, of whatsoever Creation

Creation it be, shall there be of any use, no, nor the Angels, though now (as some conceive) they have divers offices assign'd unto them, according to the diversity of their names and titles for the discharge of their Ministry, to which they are appointed of God, for those who shall be heirs of Salvation; yet when all the heirs are settled in their Inheritance, they shall then be devested of all their Rule, Authority and Power, their very Titles of distinction utterly cancelled and disannulled (for to the Angels shall not be put in subjection the world to come) and the Lord alone shall be exalted in that day.

Ἀνδραγάτης
Κηρύξ
1 Pet. 2. 13

Hebr. 1. 14.

Biuno.

Furthermore, As a Head he will preserve and uphold all the members of his mysticall Body in their glorious Being; for as all things visible and invisible both in Heaven and in Earth were made by him, and for him, so *by him must they consist*, Col. 1. 16. 17.

Col. 1. 16.
17.

Again, As a Head he will keep them in a perfect unity together that they may be one according to the Divine Patterne before them, *As the Father is in him, and he in the Father*, Joh. 17. 21.

Joh. 17.
21.

Lastly, As a Head he will shew unto them those glorious Mysteries, which for the present, are beyond their reach and capacity, so as they shall be plain and obvious unto them. To which particular Saint Augustine (whose judgment in the Interpretation of holy Scripture is worthy of all acceptation) beareth his witness, whom I find giving the sense of our Saviours words in his Prayer to his Father, Joh. 17. 26. in this manner, *Clarificavi illis nomen tuum, &c. I have Declared unto them thy name* (that is, saith he, *In this world, so far as they are able to receive it*) *And I will Declare it* (that is, saith he) *In the world to come more perfectly.*

Rom. 8.
29.

Yea give me leave to add one Meditation more touching this weighty matter, which I confess I received long since from a Divine of eminent Note, in his writing unto me. 'In Glory, saith he, The Relation of Head and members between Christ and us shall not cease, but shall be rather perfected by the enjoyment of that for which God did appoint it; which is the shedding abroad of his love upon those that are made conformable to the Image of his Son. For the end and aime which God hath in the decree of Election, is to make those whom he did fore-know and predestinate to be conformable to the Image of his Son, that he might be the first-born among many Brethren: Now when God shall have accomplished this aime, and we shall be fully conformable to the Image of his Son, then shall we be susceptible

'susceptible of the Love wherewith he loveth his Son, as he is Man
 ' (for the love wherewith he loveth him, as God, none can partake
 ' of, but he alone) and when by this conformity to his Image we shall
 ' be susceptible of this Love, then the brother-hood between Christ
 ' and us shall not cease, or be made void, nor shall then his Preroga-
 ' tive of being the first-born among many Brethren be taken from
 ' him, but it shall rather be most gloriously compleated, when not
 ' onely the Fathers Love wherewith he loveth the first-born shall be
 ' extended to all those that are fully conformable unto his Image, but
 ' also the Love of the first-born himself shall have its full and glorious
 ' Influence upon his younger Brethren. By all which it is clear, Je-
 ' sus Christ will be over his Church Triumphant in Heaven, as he is
 ' now over his Church Militant here on Earth.

Again, As he will be then over us, so likewise he will be in us. In us
 he is now by Faith, but Faith which gives him entertainment in our
 hearts, and Hope which attends upon him there, shall vanish with this
 Life and expire in their Service, as being of no use in Heaven (for Faith
 is of things not seen, and therefore ceaseth when vision cometh, Hope
 also if it be seen is not Hope) onely Love remaineth to be the constant
 Bond of an eternal Union betwixt Christ and us, and by love it is that
 he will take Possession of our hearts in Heaven, as he doth by faith here
 upon Earth. *Love saith the Apostle never faileth*: Not the Love of
 Christ to his Church, nor the Churches Love unto Christ even in
 respect of their relation to each other begun here in this life, shal ever
 suffer the least diminution.

First, I say the love of Christ to his Church, as it is his mystical
 Body, shall never be out-dated: For amongst us saith the Prophet
Malachy, He hateth putting away, therefore much less will he himself
 give his Church in Heaven, when he hath presented it a glorious
 Church, not having spot or wrinkle or any such thing, &c. a Bill of
 Divorce, but will ever own her, and delight in her, as his beloved
 Spouse, having loved her, he loveth her unto the end, yea, and be-
 yond the end to all Eternity.

And for the Churches love unto Christ in Heaven, How can it
 chose but be more enlarged? Partly because she will ever look upon
 Christ, as one that had been when time was, her faithful Mediator,
 and with eternal acclamations will applaud him, as her Saviour, who
 hath brought her to life and immortality when she was near unto
 death

1 Cor. 13.
 8.

Mal. 2. 16.

death and everlasting ruine. But chiefly because the love of the Father, wherewith he loved Christ shall, according to Christs own prayer, be in her, that is, take full possession of her, and consequently as it is added in the same place, will Christ himself be in us likewise, as the blessed result of that infinite love of the Father towards his Elect people.

Job. 17. 26

For a further opening of this extraordinary point, and because it hath not had that regard given unto it, as it deserveth, it being seldom thought upon, I shall here crave leave to write the more freely of it. And first let me once more insert the judgement of the aforesaid Divine in his writing unto me concerning this matter, whose words I do offer to the consideration of the wise and godly.

‘ The Saints saith he (speaking of their estate in Glory after the resurrection) are sealed up to God by his name formerly written in their forehead, as it is *Rev. 14. 1.* Nor is the name of the Father onely, said to be written upon them, but the new name of Christ is also written upon them, and the name of the new *Jerusalem* which cometh down from Heaven, as it is *Rev. 3. 12.* And their names once written upon them shall never be blotted out again, therefore Christ shall be for ever in them, by his name written upon them; For by the impression of their names upon them, they are fitted to receive eternally the influence of the Fathers and the Sons love. And I conceive that when the work of Christs Mediation shall be at an end, and that Christ shall give up all those whom he hath brought to glory, unto the Father, that the Father may be all in all in them, That then Christ also as to them shall receive a new name, by which he shall be in and over them for ever: For Christ as he is the head of the new creature to purchase life eternal to all that are to be brought unto the Father; so now since he hath purchased that life, he hath gotten a name above every name: And when he shall have brought all the redeemed unto the possession of the life prepared for them, then shall they become his fulness, and by their conjunction to him, he shall have a new state of glory, as the fruit and effect of his Mediatorial administration shining upon him; which I take to be his new name, w^{ch} then also shall be written upon his redeemed for ever, And they shall be exalted to sit with him in his Throne, as he was exalted, and sat with his Father upon his Throne *Rev. 3. 21.* By all which (saith the said writer) I conceive it is evident, that in the state of eternal glory Christ shall be in us, as the fountain and head-spring of life eternal

Rev. 14. 1.

Rev. 3. 12.

Rev. 3. 21

'unto all mankind, over whom (by and in the Fathers love and name which he hath declared unto them, and put upon them to remain for ever, and to be all in all with them) He shall shine in his own everlasting love and new name. Thus he. Whether or no according to truth, judge ye.

I might in the pursuance of this subject alledge sundry other places of Scriptures that have a tendency hereunto, as, viz. that of *Luk. 1. 33.* Where the Angel *Gabriel* tells the blessed Virgin, that *that holy thing that should be born of her should reign over the house of Jacob for ever, and of his Kingdome there should be no end*; Which was also foretold by *Daniel* the Prophet *Dan. 7. 14.* Where speaking of the Messiah, he saith, *his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdome that which shall not be destroyed*; Both which places *St. Austin* with much vehemency referreth to Christs Kingdome over his Saints in Heaven. *Et qui horum testimonium retractandum putat*, saith he, *perfidia plenus est*, that is, whosoever he be that shall judge their witness (*viz.* of the Angel and Prophet) to be of no force, is himself full of falshood. I might also add what the Apostle saith, *Rom. 8. 17.* That *the Saints shall be heirs of God and jeynt heirs with Christ*, which clearly implieth that his relation to his Church as the first-born among many brethren, and chief heir, shall continue for ever. And that of *Eph. 5. 26. 27.* Where it is said, that *Jesus Christ gave himself for his Church, &c. That he might present it to himself a glorious Church, &c.* Yea and that also of *Rev. 19. 9.* might very well be insisted upon to this purpose, where mention is made of the *Marriage Supper of the Lamb*, which signifieth that ultimate rejoycing which the Church shall have with her Lord and Husband in Heaven, where the light not onely of God, but also of the Lamb shall shine, and gloriously encompass about the Bride the Lambs Wife, which is the new *Jerusalem*, that is, the Church Triumphant for ever. But I forbear to prosecute this Point any further, let us now summe up the Premises together, and when we have answered an Objection that is considerable, we shall put a period to this whole matter.

I say therefore, if the Personal Union of both Natures Divine and Humane in Jesus Christ shall never be dissolved which will heighten marvellously the Glory of the Saints in Heaven; And the Mystical Union between Christ and his Church shall also unceasingly continue

in

Luk. 1. 33.

Dan. 7. 14.

In secur-
da parte
quæstio-
num ex
Nov. Test.
Tom. 4
Rom. 8. 17.

Eph. 5. 26.
27.

Rev. 19. 9.
Cæna, eo
quod est
ultima re-
fectio.
Rev. 21.
23.

in Heaven to all eternity, who is there that is not destitute even of the light of Reason, but will infer that Jesus Christ will be 'Ο 'Αυτός, the Same to his Church for ever in Glory, which he is now and ever hath been unto her in her militant estate during her abode here upon earth.

It will be objected, if it be so, how shall we understand the Apostle, in the before-mentioned place, when he saith, *That Christ shall deliver up the Kingdome to God even the Father; And that when all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be All in All?*

Objection.
1 Cor. 15.
24. 28.

Now I confels it will be very requisite to be clear and plain in resolving this doubt, that we may understand aright the sense of the Spirit of God in this Scripture; For it seems to be directly contrary to our present Doctrine which we have propounded and confirmed. I shall therefore endeavour briefly the explanation thereof.

First whereas it is said, Christ shall deliver up the Kingdome to God the Father, it is not to be understood, as if Christ should not reign any more, or as if the Father did not now reign, but that then it should come to his turn, when he received the Kingdome from the Son. For the Father and the Son are not at so great a distance, but that both may reign together. *Regnat Pater in Filio, regnabit Filius in Patre* (said *Mansuetus* well upon the Place) *The Father reigneth now in the Son, the Son shall hereafter reign in the Father:* The Scepter indeed shall be changed, and the form of Government altered, but of his Kingdome there shall be no end, rather it shall be more glorious then it is now, when all enemies being subdued, Jesus Christ shall without the Ministry of Angels or men, by his own Light, Love, Life and Power immediately with the Father and the Holy Ghost, fill and govern all his Saints for ever.

Solution.

Saint Augustine hath above others written very freely and copiously of this matter, enough to give satisfaction to any that shall object this scruple: It will not be amiss therefore here to render his very words, as he hath written them, without any alteration.

In Evangelio legimus Angelum dicere ad Mariam Matrem Domini, quod regni ejus, id est Christi non erit finis. Et Daniel eadem dicit, Tunc exurget regnum in eternum, quod nunquam corruptetur: contra Apostolos de Domino, cum tradiderit regnum Deo & Patri. Quomodo

In loco supradicto.

Mat. 11. 27

Job. 17. 3.

Job. 17. 3.

do regnum habebit quod traditurus Deo & Patri? In causa Patris & Filii, id est, Dei & Christi traditio non abolitio intelligitur. Considera enim quomodo Pater tradiderit Filio regnum, Ipso hac Domino protestante, Omnia mihi tradita sunt à Patre meo: Si Pater ergo desit habere seil. Regnum, cum tradidit, potest & de Salvatore dici quia cum tradidit, amisit. Nam Filius postquam traditum sibi à Patre regnum dixit, Patrem adhuc preferens ait, Hec est autem vita aeterna, ut cognoscant te solum & verum Deum & quem misisti Jesum Christum. That is. In the Gospel we finde the Angel telling Mary the Mother of the Lord, that of his Kingdom, that is, Christs there should be no end; Daniel also said the same, Then shall a Kingdom be set up for ever that shall never be destroyed, The Apostle on the contrary speaking of the Lord, saith, He shall deliver up the Kingdom to God, and the Father: But how shall he have a Kingdom which he must deliver up to God even the Father? In a case agitated between the Father and the Son, that is, between God and Christ, a Resignation is not to be taken for an Abolition: For consider how the Father delivered the Kingdom to the Son; which thing the Lord himself witnesseth in these words, All things are delivered unto me of my Father; If the Father did devest himself of power, when he made this deed of delivery to the Son, then may it also be said of the Son, that when he delivereth up the Kingdom again to the Father, He himself shall be wholly deprived of it. But Absit. For the Son after he had said the Kingdom was delivered unto him of the Father, he gives the Father (notwithstanding) the preheminance in these words, This is life eternal that they might know thee the onely true God, and Jesus Christ whom thou hast sent. Secundum hunc igitur sensum & filius non amittit regnum, cum tradidit, Accordingly neither shall the Son lose his Kingdom, when he maketh a delivery of it to the Father.

And now consider, Is not the judgement of this Holy Antient and light of the Church very clear in this point. That though the oeconomy of Christs office in interceding for the Saints shall indeed finally cease, yet of his Kingdom there shall be no end.

If any should yet enquire what it is for the Son to deliver up the Kingdom to the Father, I shall again borrow Saint *Austin's* words (to which there need no addition, being so pithy and pertinent) for herein also he satisfieth the scrupulous inquirer.

Sed nunc videamus quid sit Filium tradere Patri regnum: Hec est quod

quod dicit Apostolus, tunc & ipse subjectus erit ei, qui subjecit ei omnia, ut sit Deus omnia in omnibus. Subjectio igitur hac, est ipsa traditio regni: Itaque hoc loco interpretatio videbitur necessaria, ut & subjectus Patri Filius non negetur, & nihilominus aeternum regnum habere dicatur, Hoc est regnum filii, quia in Nomine Jesu omnia genua flectentur, tum cœlestia, terrestria, & inferna.

Postquam omnia Christum fuerint confessa sive vi, sive voluntate, mysterium unius Dei cunctis manifestabitur & omnis gratiarum actio referetur à Patre, ex quo sunt omnia, ut cessante predicatione, unus Deus sciatur in mysterio Trinitatis; Cum enim omnes potestates, omnes principatus & dominationes Christo genu-flexerint, tunc Filius manifestabit non se esse à quo sunt omnia, sed filium ejus, & illum in se videri, hac est subjectio & regni traditio. Ostendens enim patrem esse à quo sunt omnia, subjecit se illi, cum de eo se dicit esse: Tanta enim majestas & claritas in adventu filii videbitur, ut omnes potentia & chori Angelorum, hunc singularem putent Deum. Salvator autem cum se non illum esse dixerit qui dicitur Pater sed Filium ejus, regnans, tradit regnum Patri; in hac re manifestata est & subjectio & regni traditio, quia cum & à Patre se proficitur esse quicquid habet, Patris confitetur esse, omnem summam referens ad eum. Thus he sweetly and sufficiently; Whose words may be thus translated into our own Idiome.

Sed per quem sunt omnia. Ambr.

Phil. 2. 10.

Let us now consider what it is for the Son to deliver up the Kingdom to the Father. It is even that which the Apostle saith, then shall the Son also himself be subject unto him that put all things under him that God may be all in all, whence it followeth that this subjection is the same with the delivery up of the Kingdom. An interpretation therefore here seems to be necessary, that the Son may be acknowledged to be subject to the Father, and yet nevertheless that he may be said to have an everlasting Kingdom, which may be called the Kingdom of the Son: because then at the Name of Jesus every knee must bow of things in heaven, and things in earth, and things under the Earth.

When all things do confess the Lord Jesus, and are made subject unto him, whether it be by constraint, or by consent, then shall the mystery of one God be made manifest unto all, and all praise shall redound unto the Father, of whom are all things; that so, when preaching (that is the creatures service in proclaiming the Name of God) shall

Joh. 14.
10.

shall cease, the one onely God may be known in the mystery of the Trinity. For when all rule and all authority and power shall bow the knee to Christ, then shall the Son manifest himself that it is not he of whom are all things, but that he is his Son, and that in him, he himself is to be seen (according to his own words, Joh. 14. 10) This then is the subjection and the yeilding up of the Kingdome: Christ subiecteth himself unto the Father, proclaiming the Father to be he of whom are all things, confessing also that he himself is of him. For so great Majesty and Glory will appear in the comming of the Son, that all the powers of Heaven, and company of Angels may possibly look upon him as God alone. But our Saviour when he shall say, I am not he, that is, the Father, but his Son, he delivers up the Kingdome to the Father, and yet continueth to be King still. Herein then I say is manifested both his subjection, and his delivery up of the Kingdome, because when he professeth that he himself is of the Father, he confesseth that whatsoever he hath is of the Father, ascribing unto him the glory of being the complement of all things.

Ad Oro.
cont. Priscilla. cap.
7. tom. 6.

Besides this the same Saint *Anstin* adds yet another sense concerning Christs delivery up of the Kingdome to the Father, interpreting the said Kingdome for the people of the Kingdome, that is, his charge of the Elect Saints, which he received of the Father, not suffering one of them to be lost, *Cum tradiderit Regnum Deo & Patri, id est, cum perduxerit sanctos suos ad contemplationem Patris &c.* He shall deliver up the Kingdome to the Father, that is, when he hath brought all his Saints to behold the Glory of the Father, and his own Glory which he had with the Father before the World was.

Now whether we understand the Apostle in this sense or that other before (either of which we may safely adhere unto, and unto one or both of them without question must the words of the Apostle be reduced) we may conclude infallibly that Christs delivery up of the Kingdome to the Father shall not deprive him of that power and authority which he had before over his Church, but that he shall continue to be King thereof unto all eternity.

August.
eodem loco.

Quod autem dicit Apostolus, deinde finis cum tradiderit Regnum Deo & Patri, ibi finem non consumentem, sed perficientem significat. And whereas the Apostle saith, then cometh the end, when Christ shall deliver up the Kingdome &c. That is not to be understood of the end bringing with it destruction and dissolution, but rather that which bringeth

bringeth perfection ; wherein shall be a clearer demonstration of Christs Power and Wisdome in the governing of his Church then is possible now to be discerned ; For as *Luther* upon these very words of the Apostle, *saith well, Est idem hic in Terris regnum, quod postea in Coelis futurum erit, nisi quod jam contactum oculis nostris non pateat.* It is the same Kingdome here upon Earth, which shall be hereafter in Heaven, but that we are not able now abiding in this mortal and sinful estate to perceive it being hidden from our eyes.

I could multiply Authours both Ancient and Modern who do all agree in this, that when Christ delivers up the Kingdome to the Father, he then onely layeth down his Mediatorial Office, not continuing any longer the Fathers Deputy in the governing of his Church, but that his Kingdome notwithstanding shall everlastingly be the Same : The same in the manifestation of his Wisdome, Power, Love, Goodness towards his redeemed people to all eternity. Onely how and wherein he will exercise the Authority of a Head over his Church otherwise then is before related, there is none that is wise unto sobriety that will speak of it, or be inquisitive after it. Such knowledge is too wonderful for us, it is high, we cannot attain unto it.

Now therefore let all the ends of the Earth, that is, all the Inhabitants of the World farre and near, Look unto Jesus, and be saved. Consider him in his Divine Nature, as he is begotten of the Father from eternity to eternity, consider him also in the several works of creation, continual preservation, and future restauration of all things, look unto him in his relation to his Church, what he hath been, is, and eternally will be without any variableness or shadow of turning, you'll finde him in all that which the Apostle here proclaims him to be, the same yesterday, to day, and for ever.

Look unto him then I say, that you may more and more long after his appearance, love him, and delight in him. Look unto him that you may follow his example (an example equivalent with all Rules of righteousness) in those things which he did and commanded, though not altogether in those things which he did, but commanded not. What better object can you have to fix all the thoughts of your hearts upon ? He is the pattern set for your imitation according to the depth of Divine Wisdome : He is *the gift of God* to the World *ἡ δὲ δωρεὰ τοῦ Θεοῦ*, a greater gift then which (though God be great in power and

*Applicati-
on.
Ef. 45. 22.*

Joh 4. 10

Eph. 1. 6.

Hag. 2. 7.

Pſ. 45. 2.

Cant. 5. 10.

and infinite in love) he hath not to give. He is the beloved, in whom the Father is well pleased, *delicia Dei & humani generis*, the darling of the Almighty, and *the desire of all Nations fairer then the children of men, white and ruddy, the chiefest of ten thousand*, white in his Divine Nature (according to the sense of some late Expolitours) which was the brightness of his Fathers substance, and red in his humanity, being of the same substance with the first *Adam* who was made of red earth; white in his holiness, and red in his blood and sufferings; white in his own immaculate purity and innocence, but red in the imputation of our sins, which are like scarlet and crimson *Eſ. 1. 18.* White in his goodness and free grace to humble sinners, but red and bloody to all his enemies that will not suffer him to reign over them.

Worthy is this our Jesus that we should continually look unto him. He looks unto us in all our afflictions and supports us in them, In all the deadly hazards that we are liable unto through the malice of Satan, and preserves us from them, In all our backslidings, and recovers us out of them, In all the duties of Religion, and by his spirit enables us unto them, In all the works of our callings, and commands a blessing upon them. Without him we can do nothing, without him we are nothing, without him we can hope for nothing: He looks upon our graces, the fruits of his own spirit in us, and cherisheth them; upon our infirmities and pities them, upon the purposes, inclinations, desires of our hearts towards him, and delights in them; upon our bodies and souls and will undoubtedly save them. Should his eyes then run to and fro amongst us, and be still set upon us for good, and should not we look unto him again?

I call you not to an empty speculation of Jesus Christ in a picture, according to the manner of superstitious dawbers, who paint him out in a Crucifix sutable to their own foolish fancy (for who among them can say expressly, such was the fashion of his countenance and other parts of his body, as we see here in the draught before us) and then Pygmalion-like dote upon it, or rather like the Prophets Carpenter, as they are well resembled, fall down and worship it when they have done. Such vanity as this let us leave to those that have their eyes full of spiritual Adulteries, whom a deceived heart hath turned aside, so that they cannot deliver their own soul, nor say when they take hold of their Crucifix, is there not a lie in my right hand?

Sic ille
manus, sic
ora fere-
bat.

But

But beloved Christians, I speak as to wise men, Judge ye what I say, You that have been in the Holy Mount with Jesus, I mean that have been conversant with him in his Word, and have the anoynting which ye received of him abiding in you, whereby you are made able to see him that is invifible, you know better how to look unto him, that you may draw virtue from him. *The Wife mans eyes are in his head*, faith *Solomon*, he considereth well what he doth, that he may do it to the best advantage; or he lifeth them upwards, faith *Saint Ambrose*, and fixeth them upon Christ his Head, fitting at the right hand of God, when the eyes of a fool are in the ends of the earth, poring upon vanity, to the feeding of his folly, but rothing at all to the fatisfying of his foul. *We walk here by faith*, as the Apottle tells us, *and not by fight*; The lefs therefore there is of fight, the more answerable to the Rule will our walk be: Let Faith then have its perfect work in drawing the whole foul to look unceffantly unto Jesus, as the Authour and Finifher of our Faith and Salvation, who hath begun his good work in us, and will also perfect it; who hath given us grace to believe and will surely continue this grace with us even to the end, because he is the Same for ever. Faith will make us to see what he hath done for us, how he was faithful in fulfilling all Righteousness, what he hath suffered likewise, how he was faithful unto death, yea unto wrath; for that which we should have been suffering in hell for ever, that did he in the short time of his Passion suffer in our stead; it will make us see what he is now doing, dwelling in our hearts, shedding abroad his love in our souls, preserving us out of the hand of the enemy that seeks our destruction, appearing before God in our behalf, preparing a place for us, that where he is, there we may be also. And what he will do, present us before his Father, proclaim our Integrity and Sincerity before his Angels, crown us with Glory, embrace us with the everlasting Arms of his Love, continue to own us for his brethren unto all Eternity.

1 *Joh.* 2.
27.
Ec 2.14

Pro. 17. 24

2 *Cor.* 5. 7.

Oh then let us look unto this Jesus that our souls may be more and more ravished with his love. They that thus look unto him here with the eye of Faith, when their natural bodies shall become spiritual bodies, shall most certainly with their eyes behold this their King in his beauty for ever with joy unspeakable and full of glory. Which exceeding superlative eternal weight of glory that we may obtain, both

I that have here, according to the grace that is given unto me, written
 of this Subject, and you that with an honest and good heart have read
 and perused it, The Father of Mercies and the God of all
 Consolation grant unto us through the Mediation
 of that Son of his love, our Lord
 and our Life *Christ Jesus*,
 Amen, Amen.

Bern. Serm. 22. in Cantic.

*Currimus omnes post te, O Domine Jesu, in Odore Unguentorum
 tuorum, in omnem terram exiit Odor Vitæ, & qui vitalem hanc
 sparsam ubiq; fragrantiam non sentit, & ob hoc non currit, aut
 mortuus est, aut putidus.*

AN



A N
 A P P E N D I X
 To the former
 T R E A T I S E,

*Added, because of the several ADDRESSES that are
 therein made unto the J E W S, and proving clearly
 from Scripture that they shall in time become
 a people again, in whom the Lord
 will delight.*

BEcause mention hath been made of the great hope that is
 to be conceived concerning the Jews Restauration, it is
 fit here to shew the reason of this Hope, and what good
 warrant may be produced for our confidence therein:
 The rather because there are some amongst our selves,
 who will (because they will) be Scepticks in this point, being too
 apt to insult and trample upon this forlorn and desolate people, though
 our Apostle hath given sufficient warning to the contrary. Neither
 will our undertaking herein be impertinent to the matter we have had
 in hand, for it will in the issue plainly demonstrate the Immutability
 of the Lord Jesus Christ towards this people, and that his Covenant
 which he made with their Fathers is not forgotten, but shall inviola-

bly be kept and fulfilled to a tittle in this day of his power, because, even because he is 'Ο 'Αυτός still the Same unto them, as ever he was from the Beginning.

The ground upon which we do in the name of God proceed, is this. If *Moses* and the Prophets be of account with the Jews, or the Lord Jesus Christ and his Apostles of any value with us, there may be great hope for the Jews to expect, and good warrant for us to believe their restoration.

Deut. 4. 30
31.

First, Hear what *Moses* saith of this people *Deut. 4. 30. 31. When thou art in tribulation* (as they are this day) *and all these things are come upon thee, even in the latter dayes* (remember that) *if thou turn to the Lord thy God, and shalt be obedient unto his voice: (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers which he sware unto them.* But if God hath now cast away his people in these latter dayes, so as that they shall be no more a people, hath he not forgotten the Covenant of their Fathers, which he sware unto them?

Possibly it will be replied, That promise was attended with this proviso, If they turn unto the Lord their God, and be obedient unto his voice; But that will never be because of the hardness of their hearts, to which they are given up by the just judgement of God for their contempt of the Gospel, when it was sent unto them.

Deut. 30.
3, &c.

In answer hereunto, hear *Moses* once again, *Deut. 30. 3. &c. If thou return unto the Lord thy God, then will the Lord thy God turn thy Captivity, and have compassion upon thee, and will return and gather thee from all Nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live.*

You'll say, How doth this take away the premised Objection? Hear and consider:

First, These promises doubtless are grounded upon the new Covenant (for the old admits of no mercy to be shewed unto any upon the violation of it) The condition therefore must be understood in an answerable sense, If you return, and if you obey, that is, when thou shalt Return, and when thou shalt obey, being induced there-

thereunto by that Grace which I will give unto thee.

Secondly, Of whom speaketh Moses this? Of some few, a Tribe or two of the Children of Israel, or of the whole Nation? Surely of the whole Nation; but hitherto is not the Captivity of the whole nation turned, neither hath the Lord gathered them from all those nations, and the utmost parts of heaven, whither he had in his fore displeasure scattered them.

Thirdly, Circumcision being the Sacrament of initiation whereby this people were separated from the World, and solemnly admitted to be a peculiar portion to the Lord, the promise here of circumcising their hearts doth not so much imply their confirmation in their obedience during their restored estate, as the turning of their hearts even at the time of their re-admission to be the Lords.

Fourthly, This promise hath never yet been fulfilled in any of their former deliverances: For Saint *Steven* speaketh to them in this manner, after all that God had done for them, *Ye stiff-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost, as your fathers did, so do ye.* It remaineth therefore that the accomplishment thereof is yet to come, viz. In these latter dayes. Thus Moses.

Act. 7. 51.

The Prophets likewise with one Consent do testifie the same.

First, *Isaiah* is very free and copious in this matter. *It shall come to pass, saith he, in that day (Es. 11. 11, 12.) that the Lord shall set his hand again the second time, to recover the remnant of his people that shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea, that is, from all quarters of the World. And he shall set up an ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four Corners of the Earth.*

Es. 11. 12, 12.

Let us here also take notice of some considerations very pertinent, as I conceive, to our present purpose.

First, The Prophet we see speaks of the second time of Gods stretching out his hand for the deliverance of all the posterity of Jacob, which second time must be in the dayes of the Messiah, as appeareth by the tenth verse. Secondly, Observe this place is not to be understood of the elect both Jew and Gentile (as some will have it) For the Prophet had in the tenth verse spoken particularly of the Gentiles. Therefore

fore the people here intended are without controversie onely the seed of Abraham according to the flesh. Thirdly, Consider how the Prophet speaks not of Judah alone, or the two Tribes that came out of *Babylon* after the seventy years Captivity, but (which is very remarkable, not onely here but in sundry other places) of Israel and Judah together who never yet were united since their first separation. Fourthly, This assembling and gathering of Israel and Judah together shall be in those dayes, when the Lord sets up an ensign for the Nations, that is, when the Messiah shall be lifted up in the Ministry of the word, *For he is the rock of Jesse, which should stand for an ensign of the peoples.*

See another Prophecy from the same hand *Ef. 43. 5, 6. Fear not, saith the Lord to Israel, for I am with thee; I will bring thy seed from the East, and gather thee from the West, I will say to the North, give up, and to the South, keep not back, bring my Sons from far, and my Daughters from the ends of the earth. And again Ef. 45. 22, 2a. Look unto mee, and be yee saved all the ends of the earth, In the Lord shall all the seed of Israel be justified, and shall glory.*

*Ef. 45. 22.
25.*

Let it be now hereupon considered, Hath there been as yet an universal gathering of Israel to the Lord, such as is here mentioned? Hath the Lord as yet justified all the seed of Israel, that is, the Nation of them against their enemies? Or doth the Nation yet glory in that salvation, which hath been wrought in the world now in the time of the Gospel? If not, then surely these things are yet to be fulfilled.

If it be objected (as some will not stick to do it) that these and the like places are to bee understood Synecdochically, as putting a part for the whole, *viz.* Israel for the whole Church of God throughout the World, that it should be gathered and justified, and that all the people of God should glory and make their boast of the Lord. I answer, Though it should be so, yet the literal meaning here, as it referreth to the posterity of Jacob, is not to be wholly sleighted; for admit, that it be an usual form of speech by a Synecdoche, to put a part for the whole, Yet such a Synecdoche must needs be accounted a violent assault upon reason, and was never before heard of, as that a part should signifie the whole, when that part which should expresse the whole is not included, but shut out from it: doubtless in all Synecdochical speeches the part set down
for

for the whole must be always a part of it : as when Saint Paul said , *Yee shall see my face no more* Act. 20. His face is a part of him , And thus must all other Synecdoches whatsoever be understood, the part signifying the whole must of necessity be included and contained in it. If therefore all the Nation of Israel here be put for all the Nations of Believers in the World, as a part of the whole, then it must certainly follow that the Nation of Israel according to the flesh was included as a part, and not excluded from the whole.

Let us go on, omitting for brevities sake what might be more added out of the Prophet *Esay* to this purpose, wherein he hath abounded : Consider how *Jeremiah* keepeth also in the same track. For thus saith he in the Name of the Lord. *In these dayes the house of Judah shall walk with, or to the house of Israel, and they shall come together* , &c. And again, *I will gather the remnant of my flock out of all Countreys whither I have driven them, and will bring them again to their folds, and they shall be fruitful and encrease, and I will set up Shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking*, saith the Lord.

Jer. 3 18,

Jer. 23.3,
4.

Jer. 30 3.
9.

Add hereunto, *Loe the dayes come, saith the Lord, that I will bring again the Captivity of my people Israel and Judah, saith the Lord, And they shall serve the Lord their God, and David their King, whom I will raise up unto them.*

Ezek. 37.
21, 22,
23. &c.

The like also is prophecyed by *Ezekiel*, Thus saith the Lord, behold *I will take the Children of Israel from among the Heathen, whether they be gone, and will gather them on every side, and I will make them one Nation in the Land upon the Mountains of Israel, and one King shall be King over them, and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all, and my servant David shall be their Prince for ever. Moreover I will make a Covenant of peace with them, it shall be an everlasting Covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My Tabernacle also shall be with them, Yea I will be their God, and they shall be my people, and the Heathen shall know that I the Lord do sanctifie Israel, when my Sanctuary shall be in the midst of them for evermore.*

Again (Jer. 31. 1, 4.) *At the same time saith the Lord, that is, in the later dayes (as appears Jer. 20. 24.) I will be the God of all the families of Israel, and they shall be my people ; Again I will build them,*
and

Jer. 31. 4.

and thou shalt be built O Virgin of Israel, thou shalt be again adorned with thy Tabrets, and thou shalt go forth in the dances of them that make merry.

I willingly pass by many other places that might be alledged, for it would be too much to insert all that is written thereof.

But I demand, Hath any of these things as yet come to pass? When was it that the house of *Judah* did walk with the house of *Israel* together, since the time they were divided one from the other in the days of *Rehoboam*? Hath the Lord as yet gathered the remnant of his flock out of all Countreyes, whither he hath driven them, or set up shepherds over them, to feed or to defend them, so as they should fear no more, nor be dismayed? Do *Israel* and *Judah* this day unanimously serve the Lord their God, and *David* their King, that is, the Messiah *David's* Son (as interpreters both *Jewish* and *Christian* expound it) of whose government and peace there shall be no end? Hath God set his Sanctuary in the midst of them, or pitched his Tabernacle among them, so as the Heathen do take notice of it, that it is the Lord that doth sanctifie *Israel*? If his Sanctuary hath been among some of them, it hath been again removed, but here it is said, his Sanctuary shall be in the midst of them for evermore: In fine, Hath God as yet in these latter dayes declared himself to be the God of all the families of *Israel* since their defection from him, and own'd them again for his people? Is this Virgin as yet repayred, since she was stript of her ornaments, or hath she yet furnished over and trimmed up her Tabrets, that she might rejoyce at her restauration?

If none of all these things I say be yet come to pass, and the word of God cannot be retracted, they are yet to be fulfilled, and shall in time most certainly have their due accomplishment.

Yea more, that neither their divisions amongst themselves, *Israel* against *Judah*, and *Judah* against *Israel*, nor their inveterate stubbornnes against the Lord might be any hinderance unto them, the Lord promisseth by the Prophet *Jeremy* in these words, *I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them.* And by the Prophet *Ezekiel* in these words, *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will put my spirit within you, and cause you to walk in my Statutes, and ye shall*

shall keep my judgments and do them. Oh blessed and thrice happy shall this people be when these things are fulfilled. I deny not but these promises have a measure reaching to us *Gentiles*, even all among us, that are interested in the new Covenant. But I say again the people that are mentioned cannot without violence done to the sense of the Holy Ghost, be excluded from them in the dayes of the Gospel.

I omit what might be further added out of these Prophets to this purpose, As *the vision of dry bones in the Prophecy of Ezekiel, restored to life again: And that of two sticks made both one in the hand of the Prophet*; with sundry other discoveries of the minde of God concerning this truth, which upon an unprejudicate perusal even by those that are contrary-minded, would appear unto them to carry in them this sense, *viz.* That this first-born of the Almighty, this people so entirely beloved of the Lord shall not at this day be quite forgotten, as dead men out of minde, nor be ever divided one from another, as they have been, but shall restored again notwithstanding the seeming impossibilitie of it, to their pristine glory, and shall be happily re-united together into one, as becometh brethren.

In the next place let us try whether the Prophecy of *Daniel* will afford us the like Suffrage herein, as the other Prophets have done.

But before we enter hereupon give me leave to premise a word or two. It is not my purpose here to launch out too ventroussly into this deep, I foresee the danger that attends upon it, many of late having lost themselves in so doing by a too much confidence of their skill and strength, that I may not therefore fall under the guilt of rashnes and inadvertency in this kinde with others, who have been peremptory in stating and determining the Epoche's and Periods of times mentioned in this Book, and that of the *Revelation* (which have appeared to their shame to be of a larger extent then those limits which they have set unto them) I shall onely offer what I have to say to the judgement and examination of the Church, not daring to determine in a point of such difficulty and uncertainty, as that is, which I am now about to insist upon.

The place which I have singled out for my purpose is in the ninth Chapter of this Prophecy and the twenty fourth verse; Where the

Dan. 9. 24

Angel who is before called the Man *Gabriel* ; because he appeared in a humane shape, speaks unto *Daniel* in this manner. *Seventy weeks* (as it is translated) are determined upon thy people, and upon thy Holy City, to finish the Transgression, and to make an end of sins, and to make reconciliation for Iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.

In the exposition of which words I finde Interpreters do generally run upon this foot of account, making these seventy weeks, as they are called, to be seventy times seven years, and to begin at one of those four Edicts mentioned in *Ezra* and *Nehemiah*, that came forth from those *Persian* Monarchs, *Cyrus*, *Darius*, and *Artaxerxes*, for the restoring and returning of the people, and for the building of the Temple and City ; wherein they do much vary one from another , and are at a great loss in their computations , because not onely the Scripture doth not afford help in this matter, not expressing the full years of the reign of those Princes, nor yet the series of their succession, but those Historians also that have been of old, who (as a learned Antiquary observeth) having so many, and so great helps at hand, which we want , of the *Persian*, *Babylonian*, *Assyrian*, *Egyptian* Writers, who at large related the acts of those Princes, with whom in their times the state of the *Jews* did concur , and who were abundantly furnished with Histories of the *Seleucidan* and *Lagidan* Princes of the *Macedonian* race, with whom the *Jews* after the Captivity had great negotiations, have left unto us so very poor, or none at all helps for direction herein, in so much that we have little or no cause to thank them for it ; Upon which consideration I say none of our Expositours before us could, nor can any man else to this day conclude precisely upon a certain root of time for the beginning of these years according to this account : nevertheless it is the concurrent judgement of writers that at one of these forementioned Edicts must these seventy weeks take their Commencement and Beginning : the final Period whereof, which must be as uncertain as the Beginning, they make to be either at the coming of the Messiah, or at his Baptisme, or at his Death, or at the destruction of *Jerusalem* and the Temple, the amounty of which time, say they, makes up 490 years, and are afterwards by the Angel branched out into several parcels, where every part hath some Cardinal thing of special remarke fixed unto it , that should happen within that time.

But

Bishop
Mountague.

But I shall now crave leave to lay down my conceptions of this Scripture, differing from the ordinary interpretation of it, believing there is enwrapped in it the whole purpose and determination of God concerning his *Israel* from first to last, beginning at some notable Epoch, and to be continued untill the final restauration of that Nation which is yet to come.

This I confess may seem strange at first sight, because of the novelty of it: But by that time we have duely considered the words, as they are delivered by the Angel, it may happily be adjudged not altogether impertinent, and may give occasion unto some of a more diligent search and enquiry after a further meaning of the Holy Ghost in this Scripture, then as yet hath been thought upon.

Observe then, the Prophet understanding by books, as he saith in the second verse, the number of years, whereof the Word of the Lord came to *Jeremiah* that he would accomplish seventy years in the desolations of *Jerusalem* (which years were then expired) *he setteth himself* (as ver. 3.) *to seek the Lord God by prayer and supplication* in the behalf of his people, and the Holy City, that mercy might at length be shewed unto them in their deliverance. Whereupon this answer is presently returned unto him by *Gabriel*; but what answer is it? Not punctually positive to his prayer, which was for the aforesaid deliverance so much desired by him, now after the expiration of the terme appointed for the Babylonish Captivity, that seems to be the least part of the Angels errand at this time, but because *Daniel* was a man greatly beloved, the Angel hath a matter of greater import here to reveal unto him, in which he might be assured that the deliverance which he prayed for should also be included. But what is this business of greater import? Is it the happy consequents which should follow upon their deliverance? Thus indeed hath it been conceived: But rather is it not (as I have said, and which I shall undertake here to prove to be) the purpose of God concerning his delivering this people out of all their troubles, especially those which they endured in *Egypt* and *Babylon*, and now also in their dispersion into all Lands, where they are scattered to this very day, from the very time when they were first brought into a preparatory way of being formed into a Nation? As for the Holy City, that onely is inserted in this answer, because the Prophet had mentioned it in his prayer, and the Angel speaks more particularly of it in the verses following. This with sub-

mission of my judgment to the Holy Catholike Church, and of my Mother the Church of *England*, I conceive to be the genuine sense of that Scripture, and what I have now to say to it, I desire may be considered without prejudice.

My supputation of the time here mentioned is after this manner. These 70. Weekes, as they are called, I take for 70 Jubilees, each of which being 49. years, they together make up 3430 years. Now if we reckon from the time of *Jacobs* going down into *Egypt* (which is the Epoche that I fix upon, the reason whereof I shall shew hereafter) there will not at this time want much of completing these seventy Jubilees.

* Which agrees with Alstedius his account

For from that time to the Incarnation of our Saviour the Lord Jesus Christ, * were 1721. years, and since the Incarnation are 1660. Both which accounts make up 3381. So that to fill up the said number of Jubilean years there remaineth but one single Jubilee more, which will fall out to be in the year of our Lord 1709. About which time the people of *Israel* (called here *Daniels* people because of his care and tender affection towards them) may become a people again, according to the concurrency of Scriptural Prophecies, their iniquity, transgression and sin finished and taken away through the reconciliation that shall be then between their God and them, in stead whereof they shall have an everlasting righteousness, brought in by the good hand of God upon them, whereby they shall become a righteous Nation for ever, and so consequently the whole Vision and Prophecy concerning them will be sealed, that is, confirmed and concluded; and the most Holy, or the Holiness of Holinesses, that is, either the Holiness of *Israel*, surpassing all the Holinesses of believing *Gentiles* shall be anointed, that is, exalted above all others, or the Messiah, even the Lord Jesus, who is the Holiest of them all (for there is Holier then the Holiest, and there is Holier then they) shall be anointed, that is, reign as King over them, and they by their unanimous acclamations and chearful subjection acknowledge him to be their Sovereign.

The sense of this Scripture I confess is new, but it will not follow thereupon that it cannot be true. Yet I am not confident that it is the onely meaning of the Spirit, for then I should pretend to be wiser then *Daniel*. But I will wait for the determination of the Holy Church about

about it, and expect till the end be, what Divine Providence will work in bringing of it to pass, hoping to rest, and to stand in my lot with *Daniel* at the end of the dayes.

Some intricacies I know will appear in this interpretation, which I shall endeavour to unfold: Yet sure I am they are not so many as other Expositions are perplexed with, and so snarled that they can never be resolved.

First an account will be required of me why I should call and reckon those for Jubilees which are in our Translation called Weekes. I answer, though the word be translated Weekes (which I do not take upon me to correct, the word having a measure according to scripture-pharse extending to various significations) yet such as are skilful in the Original do well know that these words may be also rendred thus, sevens seventy are pared out for thy people. Now the Scripture speakes of three severall sorts of sevens or septenaries in order to such times which the Lord hath sanctified. First, the seventh day, secondly, the seventh year, thirdly, the seventh Sabbatical year. The seventh day was the Sabbath wherein the people were to rest, *Lev. 23.*

3. The seventh year was the Sabbatical year wherein the ground rested, *Lev. 25. 4.* The seventh Sabbatical year was the Jubilean Sabbath, *Lev. 25. 8.* The acceptable year above all the rest, the year of liking or good-will, *Es. 61. 2.* or as *Ezekiel* calls it, *the year of liberty*, or general releasement proclaimed by sound of trumpet, wherein every man was to return to his Inheritance again, and every servant to his freedom, which priviledges doubtless brought on much rejoycing and jubilation among them: It was a year of great expectation, insomuch that it is conceived to be the great Epoche or Cardo of their times, as the *Olympiads* were among the *Gracians*, and the *lastra* of old and *inditions* of late among the *Romans*. *Hoc observa* (saith *Alstedius*) *Jubileos esse infallibiles Characteres secundum quos precipua tempora in Scripturis definiri possunt*: This know, that Jubilean Sabbathisms are the most infallible characters to decipher and distinguish the principal times of note in the Holy Scripture. This septenary therefore seems to be worthy of more then ordinary regard: And the rather because it did likewise in an especial manner shadow out our deliverance by Christ, which was indeed the acceptable year of remission, prophesied of before, *Es. 61. 1. 2.* and so interpreted by our blessed saviour, *Luk. 4. 18.* As also thereby was signified our

return

Lev. 23. 3

Lev. 25. 4

Lev. 25. 8.

Es. 61. 2.

Ezek. 49.

17.

Hospinian

de Orig.

Fest. c. 9.

Did not our
Saviour al-
lude unto
the 70. Ju-
bilee when
he spake of
our forgi-
ving one
another se-
venty times
seven?

return into the Heavenly Paradise, *Luk. 23. 43.* from which we are fallen in *Adam*. The seventh year may be applied to every mans particular consummation when his soule is received up into glory, but by the Jubilean Sabbath (wherein all the *Israelites* had their re-entry upon their Lands formerly sold) is the general re-entry of all believers into the Kingdome of Heaven, which they had formerly forfeited by their sins, most happily prefigured. These things then being so, and the Angel leaving it undetermined which seven of the three it is that is here meant, whether this great Septenary rather than that of weekes of years may not in reason be judged to be that which the Angel here intended, when he said sevens seventy are cut out for thy people, let the Church determine.

As for that objection which perhaps may here be cast in, that the Jubilean year was not ordained before such time as *Moses* gave out the Law to the people in the Wilderness, and therefore could not be reckoned on before it was in being. And that also, that the Jubilee was a part of the Ceremonial Law, and therefore as out of date, not to be reckoned on in the time of the Gospel, these I say upon due consideration will appear to be of no force.

For first, the seventh day Sabbaths and Sacrifices were a part of the Mosaical Institute, yet were observed by Gods people from the beginning of the World, so might Jubilees too, for ought that may be objected to the contrary. Yea it is apparent that Jubilees have been distinguished of old into two sorts, viz. *Jubilai Mundani*, & *Jubilai Mosaici*, that is, Jubilees of the Creation, and Jubilees of the Law; so that this account by Jubilees might be before the Law. But there is no need to go so far for an answer: The Angel might here speak of such an account of years by way of Prolepsis or Anticipation (a Figure usual in Scripture) though there were no Jubilees to be observed by that people for above 200. years after *Jacobs* going down into *Egypt*. And whereas it is objected in the second place, that because the Jubilee is a part of the Mosaical Pedagogy, therefore it is not now to be reckoned on; I answer, no more do we, so as to observe it according to the Law of *Moses*, nevertheless while the world standeth, 49. years will be so many still, and no more nor fewer then they were wont to be, when *Moses* gave out the Law. And the Angel might speak according to the Phraseology of that Age, and to the apprehension of the Prophet,

Prophet, though the Judaical observation of Jubilees was to cease long before the expiration of the time that he was insisting upon. But enough of this. Let us proceed.

The time of *Jacobs* going down into *Egypt* is (as hath been said before) very remarkable, and may be esteemed a fit Epocha for the beginning of these seventy Jubilees. The grounds and reasons of which conjecture, I do now here offer to consideration.

First, when *Jacob* went down into *Egypt* God promised him to make him a great Nation, *Gen.* 46. 3. And withall designed that very place for the performance of his word, which was there fulfilled. For thus *Moses* tells the people, *Deut.* 10. 22. *Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee, as the Stars of Heaven for multitude.* Whence we may collect, this journey into *Egypt* was the beginning or providential occasion of forming this people into a Nation, and whereby God did visibly fore-lay his design of proving himself unto them to be the great *Jehovah*, in giving a being to his Promise made before unto *Abraham*: Therefore very fit to be the Epocha of the Vision and Prophecy concerning this people.

Secondly, *Egypt* was the place where *Israel* was first as a Childe trained up under his Fathers discipline, and for the sins wherewith they there sinned, God made them there to pass under the rod, and brought them first into the bond of the Covenant (*Lev.* 17. 7. *Josh.* 24. 14. *Ezek.* 23. 3.) so that in all likelihood, there did the time of *Jacobs* trouble begin, which in the purpose of the Almighty, was (as the Angel here speaketh) cut out and pared for this people. And as they continued in their undutifulness, forgetting the God that formed them, so was their trouble also continued afterwards by sundry punishments inflicted on them in their several Generations, but especially in the Babylonish Captivity, and to this day lengthned out in their present dispersion into all Lands, where the Lord hath scattered them. And have we not good reason then to suppose that *Jacobs* going down into *Egypt* at the commandment of the Lord was eminently subservient to these ends, that God might enter upon his work, his great work, which he had determined concerning this people? Somewhat surely there is in it that the Spirit would have us to take special notice of, because we find it so often mentioned in the Scripture, see *Gen.* 46. 6. *Deut.* 10. 22. *Deut.* 26. 5. *Josh.* 24. 4. *Psal.* 105. 23. *Act.* 7. 15.

It may be said *Abraham* also went down into *Egypt* two hundred and sixteen years before *Jacob*, this account therefore of Jubilees may as well begin from that time as from *Jacobs* going thither.

Ps. 105.
14 15..

A negative answer must hereunto be given. For first, though *Abraham* went into *Egypt*, yet it was not at the commandment of the Lord, but as a traveller from one Country to another, as his affairs called him, and it was but for a short time, for he went up from thence again, and which is remarkable, *All that he had he brought away with him*, Gen. 13. 1.

Gen. 26. 2.

But as for *Jacob*, he went not thither but at the express word of the Lord, and there he continued till the day of his death, and his posterity removed not from thence till the Lord led them forth with a strong hand and stretched out arm. Secondly, when *Abraham* went thither, God had not made known unto him the afflictions that his posterity should endure in that Land, and therefore he might be at his liberty before, to go thither or not, as seemed good unto him; but when once this was revealed unto him (Gen. 15.) there must then be no more journeying into *Egypt* by these Patriarchs, till the very beginning of that time came, which is here by the Angel said to be cut out for this people, that is as I have said, for their growing up into a Nation, and suffering such chastisements which the Divine Wisdom had appointed for them. And hence it was (very probably) that an express inhibition was given unto *Isaac*, that he should not go down into *Egypt*, as his Father *Abraham* had done, though it seems a necessity lay upon him to relieve himself and his family at that time by the plenty of *Egypt*, being put to as hard a strait, by reason of a second famine in the Land of *Canaan*, as his Father *Abraham* was.

Thirdly *Jacobs* going into *Egypt* was a Type of our Saviours going thither (one resembling the other in sundry notable circumstances) and in that regard is the greater notice to be taken of it. To instance:

First *Jacob* went thither at the commandment of the Lord, so was *Jesus* carried thither by a Message from Heaven.

Secondly *Joseph* was a means of bringing *Jacob* into that Land, so did another *Joseph* carry *Christ* into it.

Thirdly, *Jacob* went down into *Egypt*, that being the Countrey chosen of God for *Israels* infancy, for he grew a lovely Childe, there God taught *Ephraim* to go, taking them by their arms, Hos. 11. 1. 3.

So was the Holy Child Jesus carried into *Egypt*, to be there for a while kept at nurse, as I may say, with his mother, and during his \times Minority to have that education as was meet and convenient for him.

Fourthly, *Jacob* went thither to preserve his life from the Famine, *Gen. 45. 5. 7.* And Jesus was carried thither, to keep him out of harms-way, and to preserve his life from those that sought to destroy it.

Fifthly, *Jacob* and his posterity were to stay there, till the time came which the Lord had set for their dismissal from thence, so Jesus was not to be brought out of *Egypt* till he was called according to the saying of the Prophet *Hos. 11. 1.* Out of *Egypt* have I called my Son, and word brought by the Angel for that very purpose, *Matth. 2. 13. 19.*

These things being so, may we not infer that the time of *Jacobs* going into *Egypt* was a time of great remark in Scripture, and that it is the fittest of all other to make an Epocha from whence these seventy Jubilees are to derive their commencement and beginning.

Another argument there is yet to be considered for the confirmation of this sense of the Angels words, taken from the end or final cause for which these 70. sevens were determined, which is here said, *To finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity* (that is, that no unrighteousness of what kinde or degree soever, whether that single transgression of *Jacob* in the sinful manner of supplanting his brother *Esau*, or that unnatural cruelty of his ten sons against their brother *Joseph*, or the numberless multitude of sins, whereof they have since been guilty, or their most execrable iniquity against the Lord of life, and his Gospel sent among them, should remain as a blot upon them, to cause any more separation between their God and them) and to bring in everlasting righteousness (which will consummate the Vision and Prophecy) that they may be a righteous Nation, and holy People to the Lord above all others, so long as the World endureth.

Hereupon I demand, Have these things as yet been fulfilled upon this People? Is their iniquity, transgression and sin (to speak of it first in a general sense) finished or purged away? Yea is it at all restrained? Rather doth it not abound more and more? If then these seventy sevens must be limited to so narrow a compass as they have

R r

usually

* Sabe'licus Historiographus scribit Josephum cum Maria & puero Jesum in *Egypto* 7. annos exulasse, tantum t. l. temporis debuit impendæ Herodis malitiæ.

Rom. 10.
16.

usually been, Where is the truth of this Prophecy? Where? It is in the Messiah (say some) who by his death hath done all this for them: Most true, But nevertheless it shall not be effectual unto them till they do believe, and receive him for their Messiah; For *Christ is the end of the Law for Righteousness to every one that believeth*, saith Saint Paul, Rom. 10. 4. But withall the Apostle there addeth that which we finde in this people to this very day, *They have not all obeyed the Gospel*. For as *Esaias* saith, so may we, *Who among them hath believed our report* (concerning this Messiah) *which hath been carried to the end of the world*? Yea the same Prophet seareth not in plain terms to say, *I was found of them that sought me not*, *I was made manifest unto them that asked not after me*, meaning the Gentiles, but to Israel he saith, *All day long have I stretched forth my hands unto a disobedient and gain-saying people*: This time therefore is not yet expired, because their iniquity, transgression and sin as yet remaineth.

Or if that single transgression in *Jacob* or his sonnes before-mentioned was finished, having received a just recompense of reward at their deliverance out of *Egypt*; and the multiplied rebellions since of the Jewish nation, wherewith they in their several generations afterwards did provoke the Lord against them, were sealed up at their return out of *Babylon*, so as they should appear no more to their shame: yet their iniquity in crucifying the Lord of glory is still marked before the Lord, and therefore is their present captivity still continued. But when these seventy sevens are ended, God will surely be reconciled to them for that also.

It will be objected, How doth this Interpretation agree with the words following, where these seventy sevens are branched out into a tripartite division, and made to expire at the furthest with the destruction of *Jerusalem*?

I answer, Though mention be there also made of seventy sevens, yet I conceive it will not necessarily follow that they must be the same with those before spoken of, ver. 24. but because the Prophet had in his prayer, besought the Lord for the City *Jerusalem*, as well as for the people, therefore after that the Angel had made known the minde of the Lord in order to the whole Vision and Prophecie concerning the people, he then goeth on to reveal unto him in the following part of the Chapter more particularly what shall befall the City within the

the compass of another seventy distinct from the former, yet included in it, wherein also should happen the greatest manifestation of Gods love unto his Israel : For in that time the whole Prophecy relating to the Messiah (who was to confirm the Covenant made with *Abraham*, and who, as the Angel saith, did confirm it in one week of that seventy) should be fulfilled. In regard therefore that this latter is so expressly referred to the City, both for the re-edifying and the destruction of it, and the former as punctually referred to the people for those ends and purposes there specified, as hath been proved, it may well be presumed that they are not the same.

Yea, the Angel himself seems to put the difference : For when he speaks of the first seventy he calls upon the Prophet to understand the matter, and to consider the vision, that is, the vision which was by the said term of years to be sealed : And when he speaks of the latter seventy, he again adviseth the Prophet to know and understand, implying that he was about to reveal another secret unto him touching his City which would likewise require his best understanding, as the other before did.

And now to conclude, Let it be considered whether this sense that I have (through the guidance I hope of Gods grace) given of this Scripture, doth not carry with it a sound of truth, according to the minde of the Spirit of God in it : which if it do, Is it not clear that the posterity of *Jacob* (called here by the Angel *Daniel's* people, because God would not own them during the time of his desertion of them) shall shortly be restored to the honour of their Primogeniture, and become Gods people again, according to the Covenant made with their fathers, *Abraham*, *Isaac*, and *Jacob* ; which Covenant he will not break, because he is 'O 'Aun's, the Same yesterday, to day, and for ever.

Much more might be added in the vindication of this sense that I have here given, but it is time now *Manum de tabula*, to put an end to this matter, in the handling whereof I have already been larger then at first I intended, when I entred upon it : yet meet it was that I should not onely give the meaning thereof according to my apprehension, but to clear up the difficulties of it, yea and to answer those objections that might be raised against it : I confess there is a singularity that I may possibly be charged with, yet I hope I may be excused therein :

For first in such dark and dubious offertures of the minde of God, as this is, no man is or ought to be bound up by the sense of another, but a latitude may be taken in rendring the construction of them, provided that the common Boundaries which the spirit of Truth hath set untō us in this case be not transgressed. Secondly I have here with all due modesty declared my opinion after the form of an Hypothesis, and by way of Conjecture, with submission also to the Church of Christ, wherein I do but as becometh a dutiful sonne of the Church: Onely let not my humble manner of proposing my judgement create a prejudice in the hearts of any persons to make them to think the more sleightly of what I have here written. If it be but a bare conjecture that I have here offered, it is but as all other Interpretations have been that hitherto are given of this Scripture: Neither indeed was it possible, as I have before said, that any Expositor could go beyond a conjecture in their Interpretation of it: For the variety of their Epoches do plainly argue much uncertainty in their computations. And whereas they generally agree upon one root of time in order to their accounts, *viz.* The going forth of the Commandment (though when that should be they cannot precisely tell) who knows but that by the Commandment may be understood the Word which the Angel spake of before unto the Prophet, *vers.* 23. that came forth from God himself at the beginning of his supplications to restore and build *Jerusalem*, rather then an Edict from those *Persian* Princes, whom Expositors have severally fancied to themselves to have issued out for that end without warrant uncontrollable from the Spirit of God? Yea and some other sense might yet be rendred of these words more then hitherto hath been thought upon by any, which upon trial may possibly endure the Test as well as those that have formerly pass'd for currant amongst us. But I approve of that sage advice which an Ancient hath long since given, *viz.* It is best at some time to say nothing, at every time to say enough, but at no time to say all.

Go we on therefore to the next, that is the Prophecy of *Hosea*. In the first Chapter whereof, we finde that when the Lord pronounceth *Loammi* against his people, which should be the last Abdication of them even in this their present dispersion (according to the concurrent judgement of sundry Expositors) making no other account of them then as of a heathen Nation. The Prophet notwithstanding upon

on this angry word which sounds terribly to all that hear it, addeth immediately a word of comfort again, saying, *Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbred.*

It will be said that this word of comfort hath reference to the Israel of God among the *Gentiles*: I answer, Be it so, yet I say here again, the holy Ghost hath not set any such limitation, as if the posterity of *Jacob* were to be quite excluded. For let me ask with an inversion of the Apostles words, Is God the God of the *Gentiles* onely? Is he not also of the *Jews*? Yes of the *Jews* also: otherwise how should the children of *Israel* and the children of *Judah* be gathered together (as it is said they shall, *vers. 11.*) after this ultimate abdication, and appoint themselves one Head to be their Governour? which being yet to be done, it followeth that this Prophecy also is not yet fulfilled.

Rom. 3. 29.

Yea, and if it be true that that vast and large part of the world called now *America* hath been the receptacle and hiding-place for the ten Tribes ever since their exile out of their own land (as of late it hath with very great probability been conjectured to be, some conceiving the same to be fore-signified by the Prophet *Obadiah*, *vers. 20.* *The captivity of Jerusalem shall possess the cities of the South*, that is, of *America*, so situate, or the dry Cities, that Countrey being much under the Torrid Zone: Others construing that Prophecy *Esa. 66. 19* as fore-telling the same thing, *I will send those that escape of them unto the Nations to Tarshish, Pul, and Lud that draw the Bow, to Tubal and Javan, to the Isles afarre off that have not heard my fame, neither have seen my glory, &c.*) Then also shall that be fulfilled in them which followeth, *Hos. 1. 11.* *And they shall come up out of the Land*, where they have all this while layen hid, and where the Lord hath shut them in. But how shall they come up will some say, seeing they are now ever since their entrance there, environ'd round with the sea? Shall the sea give them way again, as it did when they came up out of *Egypt*? So indeed some are of opinion taking their guesse from *2 Esa. 13. 47.* Or shall the Angels be sent to be their Convoy with some unwonted miracle through the ayr? I answer, First it is questionable whether that other world, as it is called, be divided from this by the sea, (some Writers of very good note think otherwise,) and if both be still contiguous, What hinders but this people may return the way

Obad. v. 20.

Esa. 66. 19.

way

Esa. 60. 9.

Hof. I. II.

way that they went? But put case that Time and the Sea two insatiable devourers have through Gods permission made a separation, to the end that this banished Nation might be there shut up till the time of their Enlargement be fully come, then may that of the Prophet *Esa* be verified concerning the manner of their return, *Esa* 60. 9 *The ships of Tarshish*, that is, of the Mediterranean sea (for so is *Tarshish* in that place to be taken) *shall be first ready* (being of the nearest vicinity to the land of *Canaan*) *to bring these Sons of God from far, &c. unto the Name of the Lord their God, and to the Holy One of Israel, &c.* At which time great shall be the day of *Jezreel* (saith the Prophet in the fore-cited place) that is, It shall be a day of great admiration unto all by reason of the gathering together of the *Israelites*, which before seemed rather to be *Jezreel* (that is, a people dispersed by God) then an *Israel* that had power with God and prevailed.

Hof 3. 4.

Vers. 5.

Again in the third Chapter of this Prophecy of *Hosea*, vers 4. it is foretold of this people in this manner; *The children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Terafim, As much as to say, They should live like a company of salvage Indians, no government Ecclesiastical or Civil, no form of Religion to be found among them, either according to the law of Moses, or according to the corrupt Exemplar of their fore-fathers*: All which hath come upon the ten Tribes in these latter days. But mark now what the Prophet addeth, vers. 5. *Afterwards shall the children of Israel return and seek the Lord their God and David their King*, that is, (as it is confessed on all hands) the Messiah, *Davids sonne according to the flesh, and shall fear*, that is, worship the Lord and his goodness, manifested in the Messiah (without Types and Shadows, much more without the least mixture of Idolatry old or new) *in the latter days*. If then this judgement here written be executed upon this people to the uttermost, undoubtedly their Restauration and Return both from their sin and their captivity, shall (according to the words of this Prophecy) be fulfilled, and in the determined time brought to pass also.

Thus have we hitherto seen the Prophets as with one voyce testifying and proclaiming the purpose and counsel of God concerning the Calling and Conversion of the *Jews* in the latter dayes. More Testimonies of the like nature might be produced out of the other Prophets

phets to this purpose. But the time or at least the patience of some would fail, if we should undertake to shew further what *David* and the rest have Prophecyed and written hereof. We shall therefore forbear to insist upon any more, and seeing that in the mouth of two or three witnesses every word is established, the Prophets already mentioned may suffice for the whole number.

But because there are some amongst us who with much pertinacy do affirm that the *Jews* shall never be a people again, so long as the World endures (which assertion doth thwart the Doctrine of Christs Immutability which we have here maintained) hear therefore what the spirit speaketh of it to the Churches out of the New Testament; For even therein also have we a full and clear testimony from the mouth of Jesus Christ himself and his Apostles to assure us of this truth against all Cavils whatsoever.

First, Then see what the Lord saith *Luk. 21. 23, 24.* *There shall be great distress in the Land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away Captive into all Nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

*Luk. 21.
23, 24.*

See here how in wrath the Lord remembreth mercy (saith venerable *Bede* upon the place) *Quia non in perpetuum, donec tempora Nationum impleantur*; the judgement here written is not to be perpetuated till time be no more, but onely to continue till the times of the *Gentiles* be fulfilled.

Concerning which times, though it be true that the Father hath reserved them to himself, as a secret not fit to be imparted to the World (in which regard it hath been and will be too much boldness to prescribe the very instant of their expiration) yet we may safely say of them (the words of our Saviour here importing no less) that whensoever they do expire, *Jerusalem* shall be delivered from her bondage, and consequently that light and gladness, joy and honour shall come upon the *Jewish* Nation. Let us then for this end make a little enquiry into them, and consider what is meant by these times of the *Gentiles*. Sundry constructions are given of them by Interpreters, nevertheless I doubt not but that which hath a tendency to our present purpose, we shall finde to be most genuine.

Two Expositions I have met with, which (though the Authours thereof

thereof be of great note in the Church) are not in my poor judgement to be allowed, the one reaching beyond the sense of the Holy Ghost, the other coming short of it, as it shall here evidently appear.

First, That which goeth too far makes the filling up of the times of the *Gentiles* to be contemporary with the final Consummation of all things. and so consequently holdeth that neither the *Jews* nor *Jerusalem* shall ever be restored again. Thus the *Lutheran* Expositors generally understand it. But against this it may be Objected.

First, We no where finde in Scripture that the fulfilling of the times of the *Gentiles* is rendred in such a sense, viz. For the end of the World; and in such cases the Holy Scripture hath been still wont (the wisdom of God so ordering it) to explain it self by some reiterations and paralel places, to the end that the Church might in a form of sound words fully know the minde of the spirit.

Secondly, It is inconsistent with the Prophecies that went before concerning the *Gentiles*, that in the time of the Gospel, they should generally submit unto the Church of the *Jews* (as we have before undeniably proved) when *Jerusalem* shall be again inhabited, and made a praise in the earth.

Thirdly it is plain that our Saviour in this 21 of Saint *Luke* puts a difference between the desolation of *Judea*, and the dissolution of the world, making the former a portentous omen and sad prefiguration of the latter. As therefore the dissolution of the world shall be seconded with an eternity of rest to all Believers, so (that the type may sute the Anti-type) shall the desolation of *Judea* be also attended with a sweet peace and happy deliverance to Gods antient people, the inhabitants of that Land even in this World before the dissolution thereof. All which considered this cannot be the meaning of our Saviour in this place.

The other exposition which I mentioned that cometh too short, is given by a late learned and industrious writer amongst us, Doctour *Hammond* by name, who affirmeth that the times of the *Gentiles* here fore-told by our Saviour are already past, having had their full end at that last and notable destruction both of the City *Jerusalem* and the people, which was brought upon them by *Elins Adrianus* sixty five years after the burning of the Temple by the *Romans* under the conduct

Vide *Alberium* magnum super locum.

duct of *Titus* the Son of *Vespasianus*: All which time of the *Romans* possessing the City, he makes the full extent of this word 'Angel untill, and will have it reach no farther. For then saith he, *Adrian* rebuilt a part of the City, and called it by his own name, *Ælia*, inhabiting it with *Gentiles*, whereupon it followed, that as all the *Jews* remaining such in opposition to the *Christians* were utterly banisht the City, &c. So the believing *Christian Jews* returned thither again from their dispersions, and inhabited it again, and joyned, and made one Congregation, one Church with the *Gentiles*, which had there by that time received the faith also, and till then continued a distinct Church from the *Jews*. Thus he.

But against this novel conceit, for so it may (*Salvo honore Docti & defuncti Authoris*) well be called, which as I said cometh short of the sense of our Saviour in the fore-cited place, some just exceptions offer themselves to our consideration.

First, If we examine the story upon which the said Authour groundeth his assertion, we shall finde that the truth of this Prophecy concerning the treading down of *Jerusalem* by the *Gentiles*, until the times of the *Gentiles* were fulfilled, was so far from receiving its final accomplishment at that remarkable change under *Adrian*, that it might well be thought, it did then more then ever before, begin most eminently to appear. The story of which times related both by *Ethnick* and *Christian Authours* in short is this:

The Emperour *Adrian* being willing it seems to vex the *Jews*, caused an Idolatrous Temple to be erected in *Jerusalem* dedicating it to *Jupiter*, and commanding withall a certain number of *Romans* and other *Foreiners*, devoted to that Idol, to dwell in the City, that they might resort unto his Temple; whereat the *Jews*, who till then had a toleration both for the exercise of their Religion, and their abode in that Countrey, being thereby much provoked (and because, as some report, the Emperour had issued out an Edict against their Circumcision) They brake out into open Rebellion, whereunto they were stirred up by a Seditious person, who called himself by the name of *Barchochebas*, that is, the Son of a Star, pretending thereby and making the *Jews* believe that he was (*Τὸς ἀστρας*) sent to be as a light from Heaven unto them, according to the Prophecy of *Balaam*, and that he would deliver them out of their present bondage. To him they are easily perswaded to yeild their Consent, being deluded by

the significancy of his name (saith *Eusebius*) and chusing him for their Captain, they grew up into a very formidable Army. But the Emperour hearing of this insurrection, prepares to suppress it, and after a long and tedious war of three years and a half with these rebellious *Jews*, brings upon them a sweeping desolation: their Ring-leader (whom the *Jews* afterwards for his imposture called *Barchozabb*, that is the Son of a lie) fell in the battel, and many thousands of his followers (myriads saith *Nicephorus*) were by famine and sword miserably destroyed. Such of them that escaped were by a decree from the Emperour banished for ever from that City and commanded upon peril of their lives, *Ne pedem in agrum Jerosolymitanum aliquando inferrent*, not once to set footing any more upon that Land, or so much as to look towards it from any high place: And moreover to signify their utter Alienation from thence, there was a Hog cut in marble, set upon the gate by which men go to *Bethleem*. In fine this City, as *Eusebius* saith, being by this war utterly deprived of her antient inhabitants, & à peregrinis nationibus habitari coepta, and begun to be possessed by forein Nations, was afterwards made a *Roman* Colony, and the name of it changed into *Alia Capitolina*. Yea such a deluge of miseries did then break in upon that City and people, inso-much, saith Saint *Jerome*, *Usque ad presentem diem*, &c. even unto his time the *Jews* were not suffered to enter into *Jerusalem*, unless it were to bewail the ruines of it; which admission also once every year they purchased at a dear rate, not being allowed to abide there above their limited hour, and whosoever desired to stay there longer, to spend more tears, they were to give more money to the Souldiers that were set to watch them, *ut qui quondam emerant sanguinem Christi, emant lachrymas suas*, that they who had before bought and sold the blood of Christ should now buy their own tears, saith the same Father sweetly in the same place, who there also very Graphically describeth the manner of their lamentations: from these premises we may therefore conclude that *Jerusalem* was now more then ever before trodden down of the *Gentiles*.

Secondly, Admit that some converted *Jews*, as this Authour saith, resorted thither after this change, yet that argueth not that the city was reduced again to her pristine estate; for those *Jews* were not formed into any Polity, had not the Government of the City, but the *Romans* still kept it in subjection: True it is that by degrees it came to be inhabited

habited awhile by *Christians*, and was dignified with a Patriarchal seat, yet still the *Gentiles* had it in possession, and in that respect trod it under foot. For the word here Πατεῖν, as learned *Grotius* observeth, is all one with *Tenere jure victoria*, i. e. to keep in subjection by right of Conquest, and therefore, he from thence deriveth this consequence, viz. The sense of it cannot be limited to the *Romans* alone, but reacheth to all others that came after them in the Conquest of that City, as *Persians*, *Saracens*, *Franks*, and *Turks*, who have successively taken it into their possession, the *Turks* at this day trampling upon it, and giving it a name of their own devising, according to their Language, viz. *Cusumobarech*: whence we may infallibly infer, that the times of the *Gentiles* in treading down *Jerusalem* is not yet fulfilled.

And now having weighed these two expositions of our Saviours words, and found them too light, it remaineth that we seek out some other, that is more agreeable to his sense and meaning.

First then shall we say that by the times of the *Gentiles* is meant the times of their ignorance, and abominable Idolatries? And that as when the iniquities of the *Amorites* were full, God did drive out those Nations from the Land of *Canaan*, and according to his promise brought his people into it, giving it to them for a perpetual inheritance. So when the measure of the Idolatries of the *Gentiles*, their cruelties, oppressions of one another and sundry other abominations that are amongst them is come to its full length, then shall be brought to pass the saying that is here written, *Jerusalem* shall no more be trodden down, as it hath been, nor the Captivity of the *Jews* any longer continued.

Or shall we say that by the times of the *Gentiles* may be understood the times of Gods patience in waiting for the Conversion of those *Gentiles*, who professing the name of Christ have too much departed from his rule and government? So indeed saith *Grotius*, that the words of this Text may in some respect carry that interpretation.

But because these imply a total amputation and desertion of the *Gentiles* upon the restauration here spoken of, contrary to the sense of the Holy Ghost in many places of Scripture, We shall therefore wave them also, and subscribe unto that of *Bede* before-mentioned, as most sound and Evangelical, wherewith we have likewise the concurrent assent of very good Expositors both antient and modern, viz.

That by the times of the *Gentiles* is meant their several seasons allotted unto them by the providence of the Almighty for their receiving the Gospel, and the filling them up to be the compleating of those determined seasons to the utmost period; And that when these seasons, which are known unto God alone, are perfectly fulfilled, and the fulness of the *Gentiles* thereupon come in, according to the predictions of the Apostle *Rom. 11.* (of which we shall also speak somewhat in its proper place) Then and not before, shall the Captivity of the *Jews* be turned back, and *Jerusalem* also rescued out of her thralldom. Then I say again it shall doubtless come to pass; For can any thing fail of all that the Lord hath spoken? Is his arme shortned that he cannot make good his word? Or hath he forgotten to be gracious? Is his mercy so frequently promised, so clearly confirmed by a perpetual Covenant to his first-born *Israel* clean gone for evermore? But how shall he then be *Ὁ Ὁντις*, the Same? *Josua* once spake it in the justification of God before his people, when he had settled them in the promised Land; and gave them rest round about, *There failed not ought of any good thing which the Lord had spoken unto the house of Israel, All came to pass* *Josh. 21. 49.* No more certainly shall any thing fail now, because the Lord who is still the same hath said it, the word is gone out of his mouth, and cannot be disannulled. Shortly then, as this City and people is according to this prophecy scattered and laid waste, so when this appointed time here mentioned is come, They shall (though all the powers of darkness be against it) be restored to their liberty and dignity again.

Josh. 21.
49.

Act. 1. 6.
7.

A second witness out of the New Testament to confirm us in this point we have given us out of the first of the *Acts* sixth and seventh verses. The words are these. *When they therefore were come together they asked of him, saying, Lord wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.*

I know well the Apostles have been, and are to this day charged here with an errour common among the *Jews* (as it is reported of them) namely, That the time should come when the Messiah should reign as Lord and King upon the Earth, according to the manner of the world; and that all Nations should in that kinde be subject unto him, and because the *Jews* were to have the preheminance among them, therefore doth the Apostle speak here of his Dominion in this manner, calling it the kingdom of *Israel*. But

But I must crave leave to enter my dissent unto this charge, because it runs on too fast in the world without a warrant, yea I cannot but account it too much rashness to impute a fault unto those eminent servants of Christ, where the Holy Ghost in Scripture hath not given a clear demonstration thereof. A fault indeed here is whereof they were too guilty, in busying themselves about the knowledge of a time wherein they were not concerned, and for which the Lord rebukes them. But that they should now (as for what they had done formerly in that kinde, it is not here Material) look for such a temporal Kingdome of the Messiah, as the *Jews* generally did, and do still expect, this I confidently deny. The grounds of which confidence will appear, when I shall have proved that this discourse between Christ and his Apostles is a clear confirmation of the point in hand.

That we may understand aright the sense of this Scripture, let us consider distinctly three things. First, the occasion of this Question. Secondly, the persons that put the Question. Thirdly, the Answer unto it.

First, the occasion from whence the Question did arise is couched in this word *therefore, when they therefore were come together, they asked of him, &c.* By which word of connexion it is manifest that their Question was not suddainly started as of a thing impertinent to the purport of Christs Doctrine, which he had been pressing upon them in those forty dayes, since his Resurrection, but rather was produced by them, as a result very consonant thereunto. He had been speaking to them, as it is said vers. 3. of the things pertaining to the Kingdome of God, that is, of the future estate of his Church, for as for the Doctrine of Salvation, he had fully made that known unto them before, as appears *Joh. 15. 15.* Where he saith, *All things that I have heard of my Father, I have made known unto you:* So that probable it is, the Subject of his discourse now was, as I have said, concerning his Church, giving instructions for the planting and governing of it, and premonitions also what dangers and difficulties it was like to suffer, and how it should prosper and prevaile over them all in the latter end. And herein the Lord manifesteth his provident care and tender compassion which he had of his Church, resembling thereby good old *Jacob* his Type (in this very particular) who when he was about to leave the world, calls upon his sons to gather themselves together, that he might shew unto them, what should befall them in the latter dayes.

Whereas

Gen. 49.
1.

In his An-
nota.
Luk. 21.
24.

Whereas therefore the Lord Jesus Christ had been speaking to his Apostles of these things pertaining to the Kingdome of God, and they thereupon enquire of him concerning the restoring the Kingdome to *Israel*, is it not past all gain-saying that some at least of the things which he spake had reference to this restauration? Especially when as it is well observed by *Grotius*, *non negat se id facturum, sed quid futurum esset tempore, noluit ab ipsis inquiri*, he doth not deny that such a thing he would do, but onely was not willing to be enquired of by them, when it should be done. Much was to be done, as the sequel now proveth, before this which they so hastily sought for could come to pass, which they thought not of (for it could never have entred into their hearts to conceive, unless it had been revealed unto them,) wherein nevertheless they and their Successours for many Ages should be employed as servants and co-workers with Christ, to the end, that this much desired restauration might, by the bringing in of others also to the faith of the Gospel, be attended with the greater glory. And hence it is that the Lord commands them that they should not depart from *Jerusalem* (because from thence was the word of life to go out into the world) till they were baptised with the Holy Ghost, which was the promise of the Father, whereby they were to be endued with power extraordinary (as being the chief instruments under Christ) for so great a work, and to authorize others in an ordinary way to be their co-agents in it.

Secondly, consider the persons that put the Question. First, it was the Apostles, men not to be despised, such as were *legati à latere*, whom Christ had chosen above all others to be his witnesses of what he did and taught, and to be his Embassadors to carry his name into all the world, *who did eate and drinke with him after he arose from the dead*, Act. 10.

Secondly, the Apostles, who though they were not yet baptised with the Holy Ghost, according to the promise of the Father, yet had received the Holy Ghost by Christs breathing on them, whereby they had not onely power given them more then ordinary, but knowledge also more then ever they had, to discern what might be most conduicible to the advancement of their Masters honour, and so knew more of his minde in order thereunto, then any others could or can possibly attain unto.

Thirdly, the Apostles altogether, not one or two of them separated

ted from the rest, desirous to winde themselves into their Masters favour above their fellows (as it had unhappily fallen out in former time,) but the eleven with one consent joyned as one man to put this Question unto him; for when they were come together, it is said, they asked of him, saying, *Lord wilt thou at this time restore again the Kingdome to Israel?* Which Kingdome if it were never any more to have a being in this World, as a thing inconsistent with the manner of Christs Spiritual Kingdome, their general agreement about it would doubtless have been adjudged no better then a conspiracy against the Dignity and Prerogative Royal of their Lord and Master, and consequently had not gone without a severe check, no more then their precipitant disquisition after the time did, for which they are re-proved.

Thirdly, consider the answer that the Lord giveth, *It is not* (saith he) *for you to know the times or the seasons which the Father hath put in his own power.* Observe, he doth not tax them with folly and backwardness of believing the Prophets, as he did the two Disciples going to *Emmaus*; for they after all the manifestations that he had made in their sight of the mighty power of God, and the clear testimonies he had given, that the predictions of the Prophets concerning the Messiah were terminated in him, doubted nevertheless whether it was he that should redeem *Israel* out of his troubles: But these believing the Prophets, being now thoroughly instructed by him concerning his Church, and assuring themselves thereupon that he was ordained of God to be the restorer of *Israel's* liberty, without which the Church could not be compleat, he onely reproveth them for their overmuch haste, and busie intrusions into the secret counsels of the Father, being desirous it seems before the time to be eye-witnesse of that, as well as of all the other mighty works which Christ had done among them.

Yea moreover, if we compare the words spoken to those two Disciples, with these here to the Apostles, some further light may yet appear unto us concerning this matter: To them it is said, *Ought not Christ to suffer these things, and to enter into his glory?* To these, *It is not for you to know the times or seasons which the Father hath put in his own power.* In the first, he implieth that the redemption of *Israel* (that is, such as they meant, else our Saviours reply had not tended to the resolving of their doubt) could not be accomplished before he entered

Luk. 24.
26.

tred into glory ; For there this our Lord and Nobleman (as he is called, *Luk* 19. 12.) went to receive his Kingdome, and there he was to rule and order all things for the benefit and advantage of his people, both of *Israel*, and of all other Nations in the World, according to the times and seasons which the Father would impart unto him, when he was in glory. In the second he intimateth that the times and seasons for the bringing to pass Gods righteous purpose concerning the thing which they demanded, are running on in that glory whereinto he was entring, and are guided onely by the will of the Father ; and therefore they should be contented with their measure, and wait with patience for the full accomplishment of this deliverance, which God in his due time, best known unto himself, would surely bring to pass by him, even while he is in his glory. But let us proceed.

Rom. 11.

Thirdly, it cannot but be now expected, that that well known witness of Saint *Paul* (*Rom.* 11.) should be produced. Let it then be examined, for it bringeth with it so clear an evidence in this case, that the Holy Spirit by it seemeth to remove away all doubting.

We shall not stay to make any large Metaphrase upon the Chapter (he that runs may read the sense of it) let it suffice to take notice of the general scope in the whole, and to gather out of it somewhat that may be most material for our confirmation in this point we are upon, and for the conviction of those that are of a contrary judgment.

In the two Chapters immediately before-going the Apostle having written severely of the rejection of the *Jews* (according to the Prophecies that went before of them) for their rejecting of the Gospel, he undertakes in this to mitigate the acrimony of his censure, to the end the *Gentiles* might not take occasion to insult over them, as if they were an abject people, given up to a final abdication : Which unbrotherly insultation that he might anticipate (fore-seeing that it would prevaile too much, as it seems it doth to this very day) he rendereth here his meaning in plain termes, shewing manifestly what the purpose of God is concerning his rejection of this his ancient peculiar people, viz. That it was not to be either universal or perpetual ; which mitigation he sweetly insinuates once and again in the form of a Dialogue : *Hath God* (saith he) *cast away his people ? God forbid. Have they stumbled that they should fall ? God forbid.*

Where, by the way, we may observe the Apostles method, in contracting

tracting his whole discourse concerning this subject in the solution of these two *Quære's*. In his treating of the first he proveth clearly that the rejection of the *Jews* was not a total rejection. In his arguing upon the second, he proveth also as infallibly that it shall not be a final rejection. So long therefore as we follow the conduct of the Apostle herein, we shall not need to fear the contradiction of any other.

The first part of his undertaking we shall for brevities sake omit, and because it may be judged not fully Argumentative to the point in hand: For it is not to be doubted (will some say) but that some of these cast-away *Jews* might belong to the Election of Grace, as well as the *Gentiles*, and therefore may in all ages be converted to the Faith, as the Apostle himself was. That therefore which we have to say shall be derived from the second, wherein we shall prove as undeniably that the whole Nation shall in Gods due time be made happy in this Conversion also.

First then observe with what Authority the Apostle makes known his minde, not nakedly asserting his judgement, but like an Apostle indeed prefixeth his 'Αυτὸς ἔφη thereunto. So he did at first, when he entred upon this matter, Ἀγὼ οὖν, *I say then*, so doth he now again Ἀγὼ οὖν, *I say then*: Thus Dictator-like as became him, he pronounceth his Sentence (*taquam ex Cathedrâ*) whereby he not onely gives a further Explanation of his meaning, but adviseth all sorts of people (his Advice here being equivalent with a Command) to acquiesce in his saying, and to subscribe unto him.

But what is it that he saith? First he puts the Question, *Have they stumbled that they should fall?* that is, *per Synecdochen*, that they should fall finally? Or as Saint *Chrysostome* glosseth upon it, Is their fall so great that it is irrecoverable? The Answer hereunto follows, not by a bare Negation, but as abhorring such a thought in himself, or in any other, Μὴ γένοιτο, as much as to say, That be farre from you once to imagine, as it is from me so to determine.

And now if the Apostle had said no more, this verily had been enough to stop the mouth of all contradiction: For who is he that dares utter a word in opposition to the Apostles saying? But that the *Gentiles* might not think more highly of themselves, nor more disdainfully of the *Jews* then they ought to think, behold how his heart is enlarged for his brethren his kinsmen according to the flesh (as he

calls them, *Rom. 9. 3.*) Shewing first (in that which we are willing to pass by) the Possibility of their Reception, secondly the Probability of it, thirdly the Certainty. The Possibility (as I have said) he had insisted upon before in the beginning of the Chapter. Now comes he, *vers. 11, 12, &c.* with variety of Arguments to shew the Probability. Afterwards, *vers. 25, &c., &c.* he proveth the Certainty thereof; In the end applauding and magnifying the Wisdom and Knowledge of God, his stupendious Wisdom in making the Desertion of the *Jews* an occasion of calling the *Gentiles*, and his profound knowledge farre beyond the reach of all the heavenly Intelligences, in knowing how to work upon the most obstinate *Jews*, by bringing them to the obedience of the Gospel through their envy and emulation towards the *Gentiles*.

This in short is the summe of the Apostles undertaking. And should we now follow his track throughout his whole Discourse upon this Subject, though possibly some would account it tedious to afford us their company; yet we should not be found guilty of an inexcusable digression from the subject that we have before treated of, in so doing. For the Text being directed to the *Hebrews*, to assure them of Christs immutability towards them (which argues clearly that he would not finally forsake them, though for the present they were as strangers scattered about the world, *1 Pet. 1. 1.*) The explicating therefore of these parallel Scriptures w^{ch} the holy Ghost hath recorded for our confirmation therein, cannot with any shadow of reason be reckoned as an impertinency, especially when a point so material to the honour of the Lord Jesus Christ is called in question, as it is this day. Neither indeed could that which hath been here done in order thereto have been omitted, unless we should have betrayed the Text to the gain-saying of men, which God forbid. And let this serve for a vindication against all those cavillers, who are ready to object impertinencies unto me in the allegation of those Scriptures which have here been made use of to this purpose.

Nevertheless to avoyd more prolixity we shall not exactly trace the Apostle in the pursuance of this argument concerning the Probability of the re-ingrafting of the *Jewish* Nation into the Church of God; onely give leave in the behalf of Gods glory, and the special interest of his Church, to put a *Quare* or two, which are the fruit and off-spring of an astonishing admiration: The Resolution whereof shall

shall be left unto the adversaries of this poor despised people to be determined by them, either with a retraction of their error here, and repentance for it, or hereafter before the Tribunal of the righteous Judge, when he shall appear in his glory.

First then I demand, Whether it be not just and meet that God should obtain his end, which he hath proposed unto himself concerning both *Jews* and *Gentiles* in the dispensation of his mercy? *He hath* (saith the Apostle, *vers. 32.*) *concluded them all in unbelief*, that is, in his just Judgement shut them all up together, as in the very verge of hell, under the dominion of sin: (which misery nevertheless they had brought upon themselves by their contumacy against him) but to what end? Was it that he might destroy either one or the other? No verily, but rather *that he might have mercy upon them all* both *Jews* and *Gentiles*. To the *Gentiles* who were first in this *Ἀπείθεια* pertinaciously set against the Lord and his Anointed, he would make known the riches of his Grace, and take them into his Covenant as well as the *Jews*. But because the *Jews* indignation was so great against the *Gentiles*, that they would not vouchsafe to own them as brethren and co-partners with them in the same grace (though they themselves also most unthankfully rejected this grace when it was offered unto them, resembling thereby, as the proverb is, the Dog in the manger, who would neither eat of the fodder himself, nor suffer the poor hungry Ox, standing by, to eat of it that would) therefore did God leave them to a woful blindness and hardness of heart, that through their fall, salvation might come to the *Gentiles*; wherein notwithstanding God had a favourable respect unto the *Jews* likewise, *viz.* That they seeing the *Gentiles* taken into his bosome, enjoying the priviledges of children (farre beyond their expectation) and themselves despised of God; and dispersed over the world, might be provoked to emulation, that is, to an earnest desire of reconciliation with God, as disdaining to be a Nation inferiour to any other Nations in his love, and willing to be like unto them, yea to surpass them in all things that might endear them unto him.

1. *Quere*

Now consider when God shall in the depth of his Wisdome contrive a glorious design for the exalting of his grace, so glorious, that next to the sending of his onely Sonne into the world would be the greatest that ever should be acted upon the Theater of the world,

and withall give notice of it in his Word to the children of men, that they might wait for the accomplishment thereof, Is it not an affront offered to the Wisdome of God, and a check given unto his Grace, for any to doubt, whether it should come to pass or no?

2. *Quere*

Secondly, Since not onely the glory of God, but the interest of his Church is herein highly concern'd, I demand in the next place, Whether it be not very requisite, that they who profess themselves children of the Church should rejoyce in those discoveries of Divine Providence that may any way tend to the promoting of that interest? Saint Paul here who was called to be an Apost'e of the *Gentiles*, accounts it a magnifying of his office, to make his boast of the great encrease of those spiritual riches, which he fore-saw should be the portion of the Churches of the *Gentiles* upon the reception of the *Jews* in the latter dayes. Hear how he argues *If the fall of them, that is, the Jews, be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? And again, If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

Words indeed of an irresistible conviction, unless we will say with the *Laodicean*, We are rich and encreased in goods, and have need of nothing: Alas we have need of more grace, because Satan now hath more wrath then ever, having but a short time to work for his kingdom; we have need of more holiness, because the pollutions of the world are grown more filthy; we have need of more acquaintance with our God, because our hearts are grown more deceitful: doubtless we are not so full, but we have yet need of more, at least we have need of more brotherly love, and Christian unanimity, then is at this day to be found amongst us; and that those schisms and divisions under which the poor Church of Christ lyeth struggling as it were for life should be taken out of the way. True it is we *Gentiles* who were before a beggarly people have upon the *Jews* falling into poverty been enriched by Divine bounty, but have not we also grown wanton with our wealth, gadding about after vanities that cannot profit us? When they were cast out of favour we were reconciled to God, who were before strangers, yea enemies unto him: But have not we also many a time vexed his holy Spirit by our treacherous Apostacies, as much as they? And how then shall this be remedied? Which way shall we have our

wants

wants supplied? Our breaches repaired? Our hearts more established in the truth? Doth not the Apostle who is of counsel with the Almighty in this case, and therefore knew best the way of Divine dispensation of grace toward us, doth not he I say tell us here plainly how all this shall be brought about to our exceeding great advantage, viz. by the reception of this people into favour, restoring them again fully to their dignity and preheminance among the Nations? Not indeed as a meritorious cause thereof (that is far from the Apostles meaning) but in a way of subserviency to that providence which ordereth all things for the good of the Church.

And now let it be considered, How great is that goodness which God hath laid up for his people even before the Sons of Men in the latter dayes? May we not then expect a more plentiful effusion of his Spirit in the powerful operations of it upon the hearts of Believers? And that all those pestilent heresies wherewith the Christian Churches among the *Gentiles* have been miserably infested even almost unto death, should be thrown to the Moles and to the Bats? The jarring and jangling sound of Schisme no more to be heard in their Assemblies, and in stead thereof both *Jews* and *Gentiles* to be united together in a most entire and indissoluble bond of Brother-hood? And when this fulness of happiness shall come upon the *Gentiles* (as it will surely happen unto them upon the fulness of the *Jews*, the Apostle himself being witness) may it not be reckoned (according to the Apostles word) as it were a new life from the dead?

I demand therefore again, Are these things so? Hath God determined to advance so much the interest of his Church by the Restauration of the *Jews*, and is it meet that we should stand cavilling at it? Shall this our Apostle thus magnifie his office, and with a paternal care of our good, argue so irrefragably in our behalf, and should we like a company of wayward children with unkinde Recalcitrations spurn against his office, and our own happiness, vilifying the one, and as much as lyeth in us nullifying the other? How these *Quære's* may be answered, together with many other that might be gathered from the following branches of the Apostles arguing about the facility of the *Jews* Restauration, shall I say be left to their consideration, who not onely causlessly call it into question, but peremptorily deny that the
Nation

Nation of the *Jews* shall ever be reckoned among the Nations of the world any more, and so consequently asperse the Lord Jesus Christ with inconstancy towards this his first beloved people, as if he would not be 'O 'Αυτός unto them, the Same to the end, which he hath been from the beginning.

If any shall say, That to put these *Quere's* in such a manner is to beg the Question, that is, To conclude that for a truth, which is in controversy whether it be so or no. I must answer, If the Apostles arguing hitherto will not satisfie, and that neither Possibilities nor Probabilities heaped together will down with gain-sayers to draw them to a conviction, we have a more sure word of Testimony given here in the close, whereunto they should do well to take heed, least unhappily they be found even to fight against God.

To the end therefore that no man might in this case plead ignorance, which is commonly the mother of arrogance, Hear what the Apostle addeth, *vers. 25, 26, &c. I would not brethren (saith he) that you should be ignorant of this myserie, (lest you should be wise in your own conceits) that blindness in part is happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved, &c.*

I know well that these very words of the Apostle are also wrested by some to another sense; as there will not want cavils against the clearest demonstrations of Truth to the worlds end. And if we should give an ear to whatsoever may be suggested unto us by opposite parties, we shall never be free from hesitancies in the interpretation of any Scripture, nor in the asserting of any Doctrines, though never so fundamental. Let this present Scripture be look'd upon but with an unprejudicate eye, and be considered in the most plain and grammatical sense of it, and then see whether it doth not precisely determine this point, *viz.* That there is a time approaching, wherein the *Jewish* Nation shall be restored, and become a glorious converted Nation again, which God will own for his Beloved people, notwithstanding all their unkinde rebellions against him. To afford some help herein, observe,

First the Apostle speaks of this matter, as of a myserie, and therefore should the more diligent heed be given unto it. A myserie indeed it is; First in regard of the origination of it, being sprung out
of

of the profound abyfs of Gods infinite wisdom and knowledge. Secondly in regard of the progress of it, being much opposed by the infidelity of men, who are and will be slow of heart to believe it. Thirdly in regard of the unsearchable way and manner how it shall be acted, when in the fulness of time it shall be brought to pass in the world, however therefore men do sleight it, the Apostle it seems makes great account of it.

Secondly, He adviseth the *Romans* to take special notice of it; I would not brethren, saith he, have you ignorant hereof, &c. As if he should say, beware that you do not out of a fond conceit of your priviledges above the *Jews*, cast this mystery out of your thoughts, as a thing impertinent to your cognisance, for you are concern'd in it, and that which is revealed of it will certainly be required of you.

Thirdly, He proceedeth to a description of the mystery so far as it was revealed unto him by the Holy Ghost. Blindness (as we read it) in part is happened unto *Israel* until the fulness of the *Gentiles* be come in, and so all *Israel* shall be saved.

Where first, that we may the better poise this mystery, let us a little by the way consider the judgement inflicted upon this people; which alas alas we finde to be exceeding great. So much doth the word *Παρώσις* signifie, for that is not a blindness in the mind onely, but a spiritual obduration overspreading the whole soul, whereby they are become utterly unsensible of their sin and misery. And thus we finde the word *Παρώσις* rendred before verse 7. by *Beza* and others, *reliqui occaluerunt*, that is, *the rest were hardened*, or covered all over with a brawny thickness. Thus also is it written of them. *Act. 28. 27. The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, &c.* For why? God hath given them in his just displeasure (saith the Apostle) verse 8. *Τὸ πνεῦμα κατάρυεως*, *A slothful spirit*, a spirit that luls them asleep in their sin, leading them in the dark: or as the word may imply, A spirit that pierceth them through, nailing them fast to their infidelity, pricking their eyes that they should not see, and boring their ears that they should not hear unto this day.

Hence it is that they obstinately reject all means of their conversion, they blaspheme Christ in their Synagogues, and whensoever any mention is made of him, they cry out *Deleatur nomen ejus*, let his name be

Non enim est Πάρσις quod significat mutilationē alicujus partis, & sic in oculis cœcitate significat, sed Πάρσις quod indurationem significat a Πάρσις calculus, five durities in articulis unde Πάρσις, i.e. callum obducere from νύξ night, from νύξω pungo.

2 Cor. 3. 15

1 Theß. 2.
15. 16.

Obad. v. 12

1 Pet. 4. 17
18.

be forgotten, and then spit thrice upon the ground in detestation of him: they inure their Children from their Child-hood to curse the Lord Jesus, and the blessed Virgin his Mother, and if any do undertake to refute their errours out of the word, they presently stop their ears, refusing to hear, &c. Thereby verifying the Word of the Apostle, 2 Cor. 3. 15. *even unto this day, when Moses is read, the Vail is upon their Heart.* In a word as the same Apostle summeth up their wickedness in another place, *They killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men, Forbidding to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.*

Surely a very fearful and sore judgement it is, that is fallen upon this people. And what should we do in this day wherein the avenging hand of God lieth so heavy upon them? Should we now forget the brotherly-Covenant, and with *Edom* insult over them in the day of their calamity, speaking proudly in the day of their distress? That be far from us. Rather let us for our humiliation consider, so long as they are under so severe a lash of Gods just indignation, we, that are sinners of the *Gentiles*, shall still have a taste given us of the cup of Gods anger, none of all our Churches must look to be delivered from their present troubles, they must and shall be still haunted with a spirit of division among themselves, and with persecution from the Devil and his Anti-Christ: For loe the Lord hath begun to bring evil upon his people, and upon the City which is called by his name, and should we be utterly unpunished? Thus argueth the Apostle Saint Peter, 1 Pet. 4. 17, 18. Whose words we may make use of to this purpose: When God had begun to cast off the *Jews* (for of them it is probable the Apostle in this place is especially mindful, because otherwise the order which he there observeth that God used in bringing his people under his rod before he poured out his fury upon his enemies, was no new or strange matter, but had been of old) He thus writeth; *The time is come that judgment must begin at the house of God, and if it first begin at us, that is, the Jews* (for these Epistles were written to them) *whether it be those amongst us that profess the faith, or the generality of our Nation that deny it) what shall the end be of them, viz. the Gentiles, who obey not the Gospel of God, that is, Who when they have received it, are not easie to be persuaded*

ded by it, but are refractory and unruly under it, as we all are to this very day? *And if the righteous* (such were all the *Jews* whilst they continued the house of God) *scarcely be saved, where shall the ungodly and the sinner of the Gentiles appear?* Whether this be the proper sense of the place or no, I will not contend, but will leave it to consideration; nevertheless our argumentation cannot be refelled, if the green tree suffer in this manner shall the dry tree escape? If the children, the dearly beloved of Gods soul, be thus severely punished, shall we in the mean time that were strangers, reckoned no better then dogs feeding under our Masters table bee without chastisement? especially when now grace hath abounded towards us, there are with us also, even with us sins against the Lord our God? The consideration hereof may I say teach us to walk humbly, and should put us to our prayers, yea to earnest importunities, that God would be pleased once again to look upon his antient people with an eye of compassion: and the rather should we be willing hereunto, because there is hope in *Israel* concerning this thing; for behold here the unspeakable goodness of God in a mystery, made manifest by this scripture of the Apostle, according to the commandment of the everlasting God; this obduration which is upon *Israel* is but in part, till the fulness of the *Gentiles* be come in.

Observe first, It is but in part that they are thus hardened, In part I say, not as if the *Jews* for the generality had not wholly rejected the grace of God (for alas the judgment written in that respect is (as it hath been said before) come upon them to the uttermost, the whole way of God for their salvation being hidden from their eyes) but it is in part, How? because all the Nation hath not fallen under this judgement, say some; so Saint *Austin*, *Ex parte dixit, quia non omnes excæcati sunt*, He saith in part, because all are not hardened. But if this were the meaning, wherein lay the mystery? For it was manifest by the Apostle himself, and sundry others with him, that there was a remnant of Believers among the *Jews* in those dayes, according to the election of grace. Rather therefore I conceive with Saint *Ambrose*, He saith in part, because this obduration was to be but for a time; so that this restriction of ἀπὸ μέρους is not set by the Apostle as *Calvin* and others would have it to temper the asperity of the word Κρίσις, so as to be an extenuation of their sin (for that appears still to be exceeding sinful) but it referreth to Gods decreed bounda-

ἀπὸ μέρους

*Epist. 59.
Tom. 10.
Molli locutione
significare
vellet plurimos non
omnes aut non omnino.
Grotius
Ambr.
Tom. 5.*

ry for the time of the worlds continuance, implying that that should not be wholly spent, before this obduration of theirs should be wholly removed from them; and when that shall be, the Apostle here tells us, when the fulness of the *Gentiles* is come in.

If any shall demand what this fulness of the *Gentiles* is? I must answer with *Origen*, *Quærit ista plenitudo gentium, unus solus novit & unigenitus ejus, &c.* What this fulness of the *Gentiles* shall be is known onely unto God, and to his onely begotten Son, and to those to whom the Son will reveale it. Possibly it may be a great multitude of *Gentiles*, such as was not the like in all the generations of old that should flock together to the Church like Doves to their windows; by the accession of which multitude to the faith, the *Jews* shall be provoked through a holy emulation to acknowledge Christ to be the true Messiah, repenting themselves of their so long estrangement from him, or possibly because the *Jews* shall hereafter have their peculiar fulness (according to what is said before of them v. 12.) in opposition to their present failing, therefore hath God also appointed a certain fulness for the *Gentiles* (unknown as yet what it shall be) that when it is come, neither of them should have cause to despise each other any more. In fine, this I think we may safely say of it, that this word of the Apostle hath some affinity with the word of our Saviour, *Luk. 21. 24.* before insisted upon, viz. *When the times of the Gentiles (as they are in the hand of God) shall be fulfilled; so that when God hath finished all his predeterminate counsel concerning the Gentiles, and the depth of his wisdom issued forth such a spiritual and ecclesiastical fulness among them, as may be for the advancement of the Gospel and Kingdome of Christ, then shall the mystery of God concerning his Israel be finished also, The vail shall be taken off from them, their occallation wholly cease, and they shall (according to the Prophecy of Zachary) Look upon him whom they have pierced, and mourn for him, as one mourneth for his onely Son, &c. And then (saith the Apostle) all Israel shall be saved.*

All *Israel*, that is (not as it is construed by some) the whole *Israel* of God throughout the world consisting of *Jews* and *Gentiles*, for that neither was any mystery to those, unto whom this Epistle is written, who knew full well by dayly experience that multitudes of the *Gentiles* together with some of the *Jewish* Nation were converted to the faith, and by consequence should undoubtedly be saved; yea

if

*Ἡ ἀπὸ
So rendered.
1 Cor. 6. 3.*

*2 Cor. 3.
16.*

if this construction should be admitted, the Apostle had receded from his scope, which he aimed at throughout this whole Chapter, which was to suppress the insolency of the *Gentiles* against the *Jews*, and to quicken the poor *Jews* with some lively hope of their restoration.

Laying aside therefore this mistake, though it be fathered by many, who carry a great name amongst us in the interpretation of Scripture, By *Israel* here is undoubtedly meant Children of the stock of *Abraham*, sprung out of the thigh of *Jacob*, those whom the Apostle calls before v. 14. *His own flesh*. Concerning whom a Question likewise is started by Expositors upon the occasion of this Note of Universality (all) whether thereby is meant all (none excepted) or many, that is, the greatest number of the *Jews* that shall be saved. Which needless Question I shall not stand upon, onely deliver in short my poor conceptions concerning the Apostles sense in this particular with submission to the Church.

By all *Israel* is meant not *Judah* alone, which then dwelt in the Land of *Canaan*, but all the twelve Tribes of *Israel* that were scattered abroad in the world, all of them (saith the Apostle) shall be saved, that is, delivered from their sin, and consequently from their captivity, and brought again (as they were before) into a state of salvation, wherein they shall abide for ever, so long as the world endureth.

This in truth is the bottome of the mystery that is here intended, and this sense I am prone to give of it, being inclined unto it by the word of the Prophet as it is alledged by the Apostle, *viz. There shall come out of Sion a deliverer, and shall turn away ungodliness from Jacob, for this is my Covenant with them, when I shall take away their sin.*

In which words three things are of special remark.

First, the Apostles varying from the Prophet in the allegation of his testimony; for this will be of singular use to our present purpose. The Prophet had said, *a Redeemer shall come*, the Apostle saith, *there shall come a Deliverer*; *a Redeemer shall come to Sion*, saith the Prophet, *there shall come a Deliverer out of Sion*, saith the Apostle; *to those that turn from ungodliness in Jacob*, saith the Prophet, *to turn away ungodliness from Jacob*, saith the Apostle.

And why is there so much disparity may some say between them?

Uu 2

Should

Distingue
tempora
& concor-
dabunt
scripturæ.

Should not the Apostle, since he will corroborate his assertion from what is written by the Prophet, produce his testimony exactly without any alteration? I answer, the Spirit of truth, alwayes One and the Same, wherewith these Actuaries and Pen-men of Holy Writ, were guided, knew best in what termes to expresse the purpose and counsel of God concerning his people, both in the times of the Law, and of the Gospel: Hence it is that the Apostle is here made the Prophets interpreter rendring his sense in evangelical termes, according to the intent and purpose of the Spirit therein: That therefore which the Prophet speaks of the coming of Christ in the flesh, is extended by the Apostle to a blessed effect that shall follow thereupon, which he might in reason warrantably do, for *causâ proximâ positâ necesse est poni effectum*, the effect will undoubtedly follow the cause, and that coming of the Messiah was certainly the immediate cause of all the happiness that at any time was to come upon the Church to the end of the World. Here is then no contradiction in this disparity, but a sweet and melodious harmony rather, the eccho whereof to my apprehension foundeth in this manner: This Redeemer or redeeming Kinsman of *Israel*, Christ Jesus, being come unto *Sion*, shall out of *Sion*, that is, from his Church, where he hath his dwelling and abode by his spirit, cause a deliverance to arise for his kindred *Israel*, in restoring them again to their spiritual estate, which being lost by their unbelief, he had purchased again for them: And because the Redeemer was to slay the murderer of his kindred, as well as to re-enclose them in their Land and livelihood, therefore shall this deliverer also turn away, that is, utterly destroy ungodliness (their murderous enemy) out of *Jacob*, which being his act for them, they also by right of propinquity and nearness of kindred may be said themselves to be active in it.

Upon the whole matter then, the Apostle by his variation of the Prophets termes seems to take away all scruples of the *Jews* Restauration. First, their Redeemer shall be their Deliverer, who is both willing and able so to be, willing by his relation unto them, able because he is the Lord strong and mighty. Secondly, he shall come out of *Sion*, because he is come unto *Sion*, that is, he shall from his Church, by some powerful means that shall be used, issue out a deliverance unto them, because he came to his Church to be her Redeemer. Thirdly, neither shall their ungodliness, that is, their pertinacy in
their

their present infidelity hinder this deliverance (as some conceive by it an impossibility of their return) for he shall turn it away from them, and they shall no more turn unto it again.

Secondly it is observable, Though the Apostle here varyeth from the Prophet in the formality of *Israel's* conversion and deliverance, yet he fully agreeth with him in the subject thereof, that is, *Jacob*; For mark, Neither of them both saith, Ungodliness shall be turned away from *Judah*, which was the remnant that God had reserved, to the end that they should know that he was the Lord, Neither do they say, from *Israel* (as distinguished from *Judah*) which had been long ago driven into banishment; But from *Jacob*, as signifying all his posterity, All I say, not intending probably every particular person that should come out of his loyns, but as ranked into several Tribes, not one of them shall be lost, but all shall be saved, that is, All of them in their several generations shall after this deliverance continue faithful with their God, and never be separated from him any more.

Thirdly the Apostle and Prophet both engage the truth and faithfulness of God, for the accomplishment of this deliverance in these words, *For this is my Covenant with them, when I shall take away their sins*: With them, that is, without all controversie to be understood of the seed and posterity of *Jacob* (as the whole current of the Apostles design in this Chapter makes it manifest) and as hath been before sufficiently proved. I demand then, Hath God Covenanted with this his *Israel* to save and deliver them from their sinne and captivity, when the fulness of the *Gentiles* is come in; and when the Word is gone out of his mouth, and past into a record in Holy Writ, the Register of his revealed Counsels to his Church, will he then retract it, and not keep his Covenant? O farre be it from any to put such an imputation of inconstancy upon the Unchangeable God: Faithful is he that hath Covenanted, who also will do it. And now let us joyn these two together, the Strength of *Israels* Redeemer, and the Faithfulness of their God, and who is he then that can doubt of their Restauration?

True indeed say some, But that shall not be till the very instant of the consummation of all things, when the work of Christ is finished, the predeterminate number of Gods Elect filled up, and a final period be ready to be put both to the sinnes and sufferings of all Gods people throughout the world.

Object.

Sol.

I answer, Should this be granted (which yet is too tenaciously held by the *Lutheran* party) it may well be demanded, What advantage would accrew to the Churches of the *Gentiles* by the reception of the *Jews* ? How shall the world be enriched (according to the word of the Apostle) by their fulness, more then it was by their fall and diminution, if the world must be dissolved immediately upon their conversion ? I will not deny but this may be the glorious and blessed Catastrophe of the mighty acts of God upon the Theater of this world, and that it is kept as a reserve by the providence of heaven to crown Messiah's victories and his peoples glory : But that at the very first appearance thereof, when the consolation of *Israel*, and the riches of the *Gentiles* so largely promised in the Word, and so earnestly expected and desired in sundry generations, shall by the good hand of God be produced into act, that then I say, at the very rise and springing of these glorious manifestations of Gods Power and Faithfulness, this stage should be taken down, and the scene removed into another world, as if the distinction between *Jews* and *Gentiles* should be continued there, as it is here, is not easily to be believed. Undoubtedly God will so do this marvellous act that it shall for some time be had here in remembrance to the advancement of his own glory, the honour of his people, and to the everlasting confusion of the Prince of darkness with all his adherents.

Neither is this confidence without sufficient warrant from the word of God ; for besides that which hath been already said to this purpose, if we consult the Prophet *Esay* once again in the place before-mentioned, and compare him with the Apostle in these very words, that we have stood last upon, we shall finde ground firm enough whereon to build this assertion, viz. That this world shall continue for some generations after the *Jews* return from their sinne and captivity.

Esa. 59. 21.

Observe therefore, When the Prophet had said, *The Redeemer shall come to Sion, and unto them that turn from transgression in Jacob*, he addeth, *As for me, this is my Covenant with them, saith the Lord, My Spirit is upon thee, and my Words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord henceforth and for ever.*

Which words I confess in the spirit of them, are directed to the Church, and the children of it, assuring them that Gods Spirit and Word shall continue with them for their instruction in all things need-
ful

ful for their salvation. But when the Apostle who with the Prophet is guided by the same infallible Spirit shall lead us further to an application of them unto the seed of *Jacob* after their Restauration, we may safely conclude that they do carry also with them this sense as well as the former, *viz.* That *Israel* shall, when they are returned unto the Lord, cleave unto him for some generations, three at least, wherein they shall continue stedfast unto the end.

Now that the Apostle intendeth the same with the Prophet in this particular as well as in any other before insisted upon, seemeth to me very probable. He doth not indeed interfert those very words of the Prophet, having mentioned that already which was equivalent with them: For as the Apostle Saint *Peter* will have the long-suffering of God to be accounted Salvation, so the Apostle Saint *Paul*, in that he saith, *All Israel shall be saved*, reckons the pouring out of Gods Spirit upon *Israel*, and putting his Word into their mouth, together with their constant adherency thereunto throughout their generations (according to the Prophecy written of them) to be Salvation also.

2 Pet. 3. 15.

This sense I conceive doth the Contexture point out unto us, and I shall humbly commend it to the examination of the Church. The Apostle when the sinne of *Israel* is taken away, saith, as the Prophet before him had said in the name of the Lord, *This is my Covenant with them*: What is that? Nothing more is added by the Apostle, and it might be thought that the subsequent words of the Prophet, wherein the Covenant is expressed, should have been rehearsed by the Apostle, but they we see are omitted, not as if he did for brevities sake cut them off, as it were with an *Et cetera*, as *Junius* would have it: No need at all of so jejune a supplement: What then doth he mean by this Covenant? even that which he had before said, and which is the same in effect with the words of the Prophet, that is, *All Israel shall be saved*: otherwise that *καθὼς γέγραπται*, As it is written, had been written in vain: I say therefore once again that by these words of the Apostle, *All Israel shall be saved*, is meant the Covenant that God made with them, and they signifie that all the Tribes of *Israel* in their several successive generations, they and their seed, and their seeds seed, after their ungodliness is taken away, shall stick close unto God for ever, and be so guided by his Spirit and Word, which he will put into their very mouths, that they shall never depart from him any more. Which being so, it will necessarily follow that their Conversion shall

Parallelorum, Lib. 2
Par. 23.

(shall not be at the very instant of the final Consummation, but long before it.

Object.

Sol.

The Apostle goeth on, vers. 28. &c. to shew the certainty of the *Jews* Restauration, anticipating some objections that may be made against it. *As concerning the Gospel*, saith he, *they are enemies for your sakes, but as touching the election, they are beloved for the Fathers sakes.* In which words he preventeth a cavil that he foresaw would arise, turning his speech unto the *Gentiles* as it were after this manner; You look upon the *Jews* as desperate in respect of their conversion, because of their pertinacy in despising the Gospel, for which they are in all places, wheresoever they do become, liable to Gods vengeance, who abhorreth them as the worst of enemies upon earth: Nevertheless that you may not insult over them, you must know first that though they be for the present estranged from God, yet it is in some respect occasional, viz. for your sakes, that the Gospel might through their rejecting of it, the sooner come unto you: And secondly, you must consider, that though they be for your sakes at such a distance both from God and his Gospel, yet God is not unmindeful of the Covenant which he made with their Fathers, whom he chose to be his special friends and favourites, and for whose sakes, as he promised them fundry times, he would be the God of their Seed after them for ever: Which Promise he will most surely perform, for God is not as man that he should lie, or the son of man that he should repent, and therefore doth the Apostle add v. 29. a sure foundation of his former assertion; *The gifts and calling of God*, saith he, *are without repentance.*

Now that we may also interpret aright the Apostle in these words, let us examine a little what he means by these gifts and calling of God. Some understand here by (gifts) the saving graces of Gods spirit, whereby his people are adapted for his service in all holy obedience to his commands; and this calling they take to be Gods effectual calling them to a state of salvation; for say they, as for any other gifts and calling of God, they are many times revoked, which implies some kinde of repentance in God (as the Scripture speaks often concerning him) as being sorry at his heart that ever he had so bestowed them: But of his saving graces and effectual calling he never repents. Thus I say do some render the sence of this place: But though this be true

in *Thesi*, I conceive it doth not fully square with the Apostles meaning: for if these be the gifts and this the calling, we see clearly the *Jews* have been deprived of them long ago, and therefore are not ἁπλοῦς; neither can this Verse be a confirmation of what the Apostle had spoken before concerning the Fathers.

By these gifts therefore and calling, I take to be meant the liberal manifestations of divine bounty in outward things towards this people both fathers and children, and Gods separating them from other Nations to be his first-born. This is that election mentioned in the Verse before-going, upon which saith *Grotius* well, *Eos olim Deus elegit, hoc est, summis beneficiis affecti*, God chose them, that is, God blessed them with great blessings above other people, *Elegisse enim Deus dicitur quibus eximie benefecit*, for God is said to chuse those to whom he doth in an extraordinary manner extend his bounty, *Et solet id non sine magnâ causâ dici de Patribus Judæorum*, and that doth the Scripture very often not without good cause apply unto the fathers of the *Jewish* Nation, as appears, *Act. 13. 17. Deut. 4. 37. Neh. 9. 7. Psal. 135. 4.* And therefore whereas the Apostles word is here τὰ χαρίσματα τῷ Θεῷ, the gifts of God, the same *Grotius* renders the Article τὰ by the demonstrative Pronoun ταῦτα, that is, these gifts and calling of God, as limiting them to those which did peculiarly belong to the Nation of the *Jews*, and no other. Which gifts and calling, because they were unto that people in a special manner the appendances and resultancies of that everlasting Covenant which God made with them (though they may for a while because of sin, be taken from them, even as saving grace it self may sometimes be suspended in its operations) they are said to be such of which God will not repent (as sometimes in other cases he hath done) the consequence whereof is, he will not for ever exclude this his ancient people from their federal priviledges and dignity above other Nations which he promised their fathers he would, and did according to his word, give unto them.

One instance of Gods immutability towards them in this kind above all other people, let us here insert, as being proper and pertinent to our purpose, which is this, *viz.* that the very name and memorial of this people is not for their contumacy in their sin utterly extinct in the world (which hath been the destiny of others, and they could

So it is
Heb. 3. 4.
 Non de
 singulari
 cujusque
 electiore
 sed de to-
 tius gentis
Judaice
 communi
 adoptione
 est hoc di-
 ctum acci-
 piendum
Sic Calvin
 & *Pet.*
Mar.

not avoid it) but are the onely people of Gods long suffering in that kinde to this very day.

To make this evident, consider, the Holy Scripture gives report of sundry famous and mighty Nations that were of old contemporary with the *Jews*, whose height was like the height of the Cedars, and their strength like unto that of Oakes, yet hath God destroyed their fruit from above, and their root from beneath. We read of a goodly Image that represented the world in its various and successive gallantry by the advancement of its choicest favourites, whose head was of gold, his breast and his arms of silver, his belly and his thighs of brass, and his leggs of iron; the gold was precious, the silver pure, the brass glittering, the iron strong, yet all of them are broken to pieces, and become like the chaffe of the summer-threshing floor, carried away with the winde that no place can be found for them. What is now become of all their policy, magnificence, prowess, which for the time did so ruffle in the world far and near? Where are all their Laws that have been so much extolled, and their Law-makers, to whom wisdom it self was esteemed but as a dutiful hand-maid? Why do not the *Romans* now appear in the vindication of their *Numa Pompilius*, that mirror of Princes (as *Plutarch* describes him) in his dayes? Or the *Athenians* for their *Solon*? Or the *Lacedemonians* for their *Licurgus*? Or the *Cretians* for their *Minos*? Or the *Carthaginians* for their *Charondas*? Or the *Egyptians* for their *Osiris*? Or the *Scythians* for their *Zamolxis*? All famous Law-givers in the several confines of their times and places: If the sword of their Law hath lost its edge, is not the Law of their sword able to set it again? Are all the stout-hearted among them utterly spoiled, and can none of their men of might finde their hands? No verily, for at the rebuke of the God of *Jacob* have the Chariots and Horse-men of these Nations been cast into a dead sleep. Onely the *Jews* that were the dearly beloved of his Soul, who are scattered about in the World, notwithstanding all their troubles, captivities, dispersions, Massacres, do every where grow rich and populous, keep themselves, their Laws and Customes unmixed from all others, can still deduce their Original and History by infallible testimony from the beginning of the World, which no Nation that now is, can do the like. A very pregnant proof that they are kept by a special providence according to what the Lord hath said of them by the Prophets, as namely by *Jeremy* (Jer. 30. 10, 11. 46.

Deut. 2.

Teneant
omnino
reliquias
Legis suæ,
circumci-
duntur,
sabbata
observant,
pascha im-
molant,
Azyma
concedunt.
Ang. in
Ps. 59.

28.) *Fear thou not O my servant Jacob, neither be dismayed O Israel, for I will save thee from afar, and thy seed from the Land of their captivity, though I make a full end of all Nations, whither I have scattered thee, yet will I not make a full end of thee; And by the Prophet Amos, Behold the eyes of the Lord God are upon the sinfull Kingdome, (meaning whatsoever Kingdome it be, continuing in its sin) and I will destroy it from the face of the Earth, saving that I will not utterly destroy the house of Jacob (saith the Lord) that is, their sins, though they be never so great, shall not provoke me to root out their name from under Heaven, Amos. 9. 8.* Answerable hereto is that of the Prophet *Jeremy, whose testimony once more let us hear, Jer 31. 36. 37. Where the Lord useth as vehement asseverations, as any we shall likely finde throughout the whole Scripture; If these Ordinances (that is, of Heaven and the Sea) depart from before me, saith the Lord, then the seed of Israel shall cease from being a Nation before me for ever. Thus saith the Lord, if Heaven above can be measured, and the foundation searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.*

*Jer. 30.
10. 11.
Jer. 46.
28.
Amos 9. 8.*

*Jer 31.
36. 37.*

Observe, though their doings which in an ordinary course of divine justice would certainly bring on their utter undoing, and would be enough inevitably to ruine all the Nations else in the World besides, if they should at any time be guilty of the like, yet shall not the anger of the Lord be so enkindled, because of them, as to cut off the seed of Israel for ever. A high expression of an extraordinary favour, which nevertheless will exactly be made good to a tittle even to the end of the World, because the mouth of the Lord hath spoken it.

And here before I come to infer my intended conclusion from the premises, give me leave to super-adde the testimony of a faithful interpreter of the minde of God in Scripture, concerning this matter, who hath written of it within this present Century, whose words are these.

*Mr. Tho.
Wilton on
the Ro-
mans,*

The counsel of the most wise and mighty God in the wonderful preservation of the *Jews* ought diligently to be considered, whereas sundry very ancient people and famous, as *Persians, Chaldeans, Trojans, Vandals, Lombards, Gothes, Saxons, Pits, Hunns, &c.* are either quite extinct and destroyed, or else being severed and scattered have not so held their own as to keep still their own ordinances, and to be able to shew their Original and History in sure record, or

*Judei
sunt Li-
brarii no-
stri: Ne
for'e Pa-
gani dicant
nobis, vos
Christiani
litteras i-
stas com-
posuistis,
proferi-
mus codi-
ces a Ju-
deis ini-
micis, ut
confunda-
mus alios
inimicos.
Codicem
portat Ju-
deus ut i-
dem cre-
dat Chri-
stianus.
Aug. Lo-
co Sup.
In Græco
quodam
codice Ba-
silienfis e-
ditioni.
Object.*

to preserve themselves for their civil life and religion unmixed with other people whither they came, yet behold a strange thing and remarkable, the *Jews* onely notwithstanding their great and long dispersions and manifold calamities, desolations, and death in sundry Countries, where they have been butchered like sheep, as in *England* here at *London* and *Yorke* by hundreds and thousands, and elsewhere in other Countries knocked down upon heapes, and others cruelly spoiled, do for all this not onely remain in very numerous multitudes, chiefly in *Asia* and *Africa* (as *Master Beza* and *Gryneus* upon certain knowledge do report) but do keep their Tribes distinct and unfounded, and their Religion all without commixtion, as much as they may, reading and searching the Scriptures, but with very corrupt construction, yet with this fruit and commodity, that both their pedigree and descent from *Abraham* and the Patriarchs may appear, and eke by the witness of our books (out of which we derive our holy Christian Faith) may be justified and cleared from suspicion of imposture and fraud (which the Heathenish Philosophers, and other prophane atheistical persons cannot now charge us with, seeing the people still remain as preservers of those Oracles of God which be the Fountains of our Religion) of all which what other thing are we to deem and judge, but that they are reserved thus miraculously of God against the time of their conversion and salvation to come hereafter in Gods determinate season?

All which considered, I appeal unto all men that are able to discern whether the Apostles words are not hereby clearly confirmed, viz. that the gifts and calling of God are to the *Jews* *Ἀπὸ Θεοῦ* and *Ἀπὸ Κυρίου* (as the word is reported to be rendred) unchangeable and not to be repented of. For my part I take it to be undeniable, and therefore do also infer, that undoubtedly there is a time before the end cometh, wherein they shall most certainly be restored.

If it should be yet objected that the *Jews* are not onely Gods enemies in a passive sense, but in an active, as not obeying his Gospel, nor believing his Son whom he sent among them and thereupon will conclude that there is no hope of their conversion, because he that casteth away the remedy makes his disease incurable.

The Apostle gives an answer hereto likewise, v. 30. 31. For as ye in times past have not believed God, yet have now obtained mercy through

Sol.

through their unbelief, even so have these also now not believed, that through your mercy, they also may obtain mercy. Which words seem to be written by the Apostle in forme of a *Prolepsis* to preoccupate the aforesaid objection by a clear demonstration in themselves that should obtrude it, being as much as to say, Learn of your selves that the *Jews* Conversion is not altogether hopeless, notwithstanding their present enmity against God in their disobedience to his Gospel; For if you who were sometimes foolish and disobedient, living in malice and envy, even as bad as the *Jews*, hating of God, and hateful unto him, have yet nevertheless obtained mercy, why should you doubt but that the *Jews*, though they be now a stubborn and refractory people, may obtain mercy with God also? especially seeing mercy hath happily come unto you upon the occasion of their contumacy, but to them it shall come in a far more excellent way, *viz.* Through your mercy, that is, by beholding of that mercy which God hath manifested unto you.

Gods aim and purpose, we see, is the exaltation of his mercy though men be merciless in judging and condemning one another, for saith the Apostle v. 32. God hath concluded all in unbelief, that he might have mercy upon all. Where the word πάντας all, is commonly interpreted with a reference unto both *Jews* & *Gentiles*, that neither side may have whereof to boast before God, but that both these and those may be saved by mercy, which sense I willingly subscribe unto, as not contrariant to the Apostles scope in this place. But I demand, may it not be understood, as referring to the *Jews* onely? so as that the word of universality (all) might be taken for all *Israel*, as it is before, meaning all the tribes of *Israel*, whom God had shut up in unbelief, that he might have mercy upon them all? Certain it is, the original hath it Τῶν πάντων, where the article τῶν doth not stand as an idle cypher, to signifie nothing, but is put as a relative to distinguish this πάντας all, from some other, and may be as much as τῶν τούτων (as it is said before of the article τοῦ) and therefore doth our *English* translation bring in the word them, God hath concluded them all in unbelief, as implying the *Jews* onely in this argument, though from the thing it self the *Gentiles* are not exempted. But I leave this criticisme to the examination of the judicious. The conclusion notwithstanding from hence also will follow, That the Conversion of the *Jewish* Nation shall for the magnifying of Gods mercy, in due time, most certainly come to pass.

Some

Obj.

Some yet do further object that the *Jews* are so embodied with other people, and so mingled with other Nations, that there is an utter impossibility that they should ever any more become a Nation distinct from the *Gentiles*: But if there be any found that are distinct, they shall not be formed into a Nation, but those that are in *Spain* shall be called *Spanish Jews*, and those that are in *Italy* *Italian*, and those in *Germany* *Germans*, &c.

Sol.

I answer, Let not impossibilities be objected to the Omnipotent God: He that can out of stones raise up Children unto *Abraham*, can easily make good his word which he hath spoken concerning the restauration of his *Israel*. And albeit it were so that they are indeed embodied with other people of the world (which yet is not true for the generality of them, as we have before shewed) yet shall that word spoken by the Prophet *Amos* be herein verified of them, *Lo, I will command, saith the Lord, and I will sift the house of Israel among all Nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth Amos 9. 9.*

Amos 9. 9.

Obj.

It is moreover objected that to maintain this Doctrine of the *Jews* restauration, is to put the world into a careless security concerning the end; for if this must be before the end cometh, will not many people, who are too much negligent already in preparing for the great day, take occasion thereby to grow more remiss therein, and so consequently may that day come upon them unawares, as the Scripture often speaketh, which, if it should finde them in their sins, will undoubtedly prove a black and dismal day unto them.

Sol.

I answer, First the uncertainty of the time of every mans particular dissolution may suffice to take away all such carnal presumption: For as I said before alluding to that of the Psalmist *Pf. 19. 2. Day unto day uttereth speech*, The day of death gives an infallible testimony to the day of judgement of every mans final estate, whether it be good or bad, whether it shall be to the resurrection of life, or the resurrection of damnation. And according to that information, so shall the judgement be, as death leaves us, so judgment shall finde us.

Secondly, We that are Ministers of Christ, and Stewards of the manifold grace of God must not be afraid to make known the counsel of God in Scripture, lest ungodly people should make an ill use of it. What ever the consequents be of our fidelity in the discharge of our Ministry, we are to leave them to the wisdom and determination

tion of the Almighty, who will order all things for his own glory, as seemeth good unto him. Even in this very case touching the end of the world the Apostle Saint *Paul*, though he had in his first Epistle to the *Thessalonians* written of the sudden and unexpected coming of the Lord, yet when he perceived that some false teachers were like to take occasion by what he had written thereof, to make those people believe that the day of Christ was then at hand, thinking thereby, as it is probable, to carry on a pernicious design against the whole doctrine of the Gospel, he thereupon tells them plainly in his second Epistle, that *That day should not come*, before such and such things which he there mentions were first come to pass: He feared not, it seems, lest he should give occasion of a carnal security to presumptuous sinners (as it is here objected to us) by his writing of the protraction of the great day, but leaves that to their peril, who will pervert his words, and turn them to such a sinister sense, declaring the minde of God clearly, without casting such scruples, as these Objectors have causlessly devised, to stop the current of this Doctrine. And this may be a sufficient warrant unto us to speak freely of that which the Scripture holds out unto us in this particular, not regarding what wicked persons deluded by the devil may suggest unto themselves thereby.

1 Thes. 5.
2, 3.

2 Thes. 2.
2, 3.

And yet as *Calvin* well observeth upon the place, Neither doth this word of the Apostle about the deferring of the great day, contradict other Scriptures, which speak of it as being at hand, *Instat enim*, saith he, *Dei respectu, apud quem mille anni sunt tanquam dies unus*: It is at hand in Gods account, with whom a thousand years are but as one day, though to us it may seem long, being lengthened out for many generations, unto the time appointed of the Father, that so the great work of God in this world, decreed from Eternity, might be fully finished.

In fine, Whatsoever is or can be objected against this doctrine, we may safely conclude it to be of no force: But for it self, it shall stand, and prove infallibly a victorious truth in the Church, because Jesus Christ is *Ὁ ἄντις*, the Same yesterday, to day, and for ever.

Let all therefore that wish well unto *Sion* lay it close to their hearts, that they may now more then ever, seeing the time approacheth, lay out their utmost strength and zeal in the promoting thereof, praying earnestly

earnestly, constantly unto God, that this ancient beloved people may once again finde grace in his sight, casting away those sins, which may probably be a hinderance to the bringing on of this glorious work. And amongst them all, let us abandon the Idolatries and Superstitions of the Romish Synagogue, which will certainly be a very great obstacle to the *Jews* conversion (though God will also in his own time make this great mountain of opposition to become a plain.

Thus I say should this doctrine be promoted by us, and whatsoever else Divine Providence may put into our hands to do, in order to such an excellent end, O let us do it with all our might. It is doubtless a most Catholike doctrine, as tending to an universal Union under Christ our Head, it is the most noble and Divine doctrine, next unto that of the great work of eternal Salvation wrought by Christ, that is revealed unto us in the Gospel, and it is most advantageous to us *Gentiles* of all other Doctrines, therefore we should promote it: It is that which openeth to the Church the bottomless and inexhaustible treasures of the Wisdome and Knowledge of God, to look with admiration, as the Apostle did, into the depth thereof. And though neither men nor Angels can be able of themselves, in this or any else of the *Arcana Cæli*, the counsels of the most High, to know the minde of God, yet since as the Apostle saith, 1 *Cor.* 2. 16. *We have the minde of Christ*, who is in the bosome of the Father, and hath declared him unto us, we may with confidence make our boast and speak of that which he hath revealed. And because God hath an absolute Sovereignty over all his creatures, not bound unto them with any Popish or Pelagian thongs of Necessity, Congruity or Condignity, but is free to do what he please by the liberty of his own will, to cast off the *Jews*, and receive the *Gentiles* in their stead, and restore the *Jews* again to his grace and favour, that both *Jews* and *Gentiles* may together rejoyce in his Salvation (For of him, and through him, and to him are all things.)

Let us therefore with the Apostle applaud and magnifie him, saying, To him be glory for ever, *Amen.*

F I N I S.

1 *Cor.* 2.
16.



AN ALPHABETICAL TABLE.

A.

A Dam's standing in the state of
Innocency, was longer then it is
commonly conceived to be. Page
103

*Adeption or progressive agitation of
the Creatures, not the original
or primary efficient cause of their
continuance.* p 53

Abuses of the late Times detected
p 223

*Afflictions are ordained and orde-
red by God.* p 80

Ages before us not to be despised.
p. 166

*Ambitious persons enemies to
Christ's Sovereignty.* p. 76

A Story of Amphiloehus. p. 22

*Of Alphonsus the Atheistical King
of Spain.* p. 74

*Anabaptists, great enemies to the
Church.* p. 270

*How and wherein the Angels shall
be employed in the great day.* p.
90

*What Antiquity, in point of Religion,
is to be regarded.* p. 169

Arianism an abominable Heresie.
p. 12

*Arius his death by the just hand of
God.* p. 35

*Consulting with Astrologers about
future events, unlawful.* p. 72

*A notable saying of Augustus Cæ-
sar.* p. 81

B.

*Of the nature of Bees, in having a
Government.* p 58

The Believers Ro. k. p. 81

Blasphemy of Socinus. p. 26

Blasphemy of Paul Beast. p. 38

*Blaspheming Hereticks must not
go unpunished.* ibid.

Of bowing at the Name of Jesus.
See the word Jesus.

*Of bowing at the entrance into, and
departure from the Congregation.*
p. 235

The TABLE.

| | |
|---|--|
| C. | <i>Christ a King from the beginning.</i> p. 138 |
| <i>How Cain was cast out of the Church.</i> p. 147 | <i>Christ a Priest from the beginning.</i> p. 149 |
| <i>Of Ceremonies.</i> p. 234 | <i>Christ the Same to his Church in this day of the Gospel, which he was ysterday to the Fathers of old.</i> p. 212 |
| <i>Cerintus an enemy to Jesus Christ.</i> p. 34 | <i>Christ will be the Same to his Church for ever.</i> p. 273 |
| <i>Though Christ be the first begotten of every Creature, it followeth not, that he is therefore a Creature.</i> p. 16 | <i>What manner of change there shall be of the Heavens, &c. at the last day.</i> p. 98 |
| <i>Christ hath raised up our nature to the highest elevation.</i> p. 32 | <i>The Church shall be continued to the end of the World.</i> p. 275 |
| <i>Jesus Christ is the first begotten intellect in reference to the Angelical Nature.</i> p. 17 | <i>The folly of ignorant people in imputing all extraordinary tempests to conjuring.</i> p. 73 |
| <i>Jesus Christ is the first-begotten reason in order to the rational.</i> ibid | <i>Contemplation of God through the Creatures.</i> p. 48 |
| <i>Christ is to be honoured in the hearing of his Word.</i> p. 28 | <i>Covetous persons enemies to Jesus Christ.</i> p. 76 |
| <i>Christ is the bringer forth of every Creature.</i> p. 18 | <i>Of the late Schismatical Covenant.</i> p. 229 |
| <i>Christ giveth the earth to whom soever he will.</i> p. 30 | <i>The Creation the Worke of Christ.</i> p. 42 |
| <i>In what sense Jesus Christ is Creator.</i> p. 42 | <i>The Creatures willing subjection unto Christ.</i> p. 53 |
| <i>Christ is the Preserver of all.</i> p. 52 | <i>Of the observation of Christmas.</i> p. 198 |
| <i>Christ will restore all things.</i> p. 82 | <i>The Creatures misery under Man.</i> p. 65 |
| <i>The form of a servant in Christ did not obliterate the form of God.</i> p. 20 | <i>The excellency of our Creation.</i> p. 105 |
| <i>Christ is to be worshipped with divine adoration.</i> p. 21 | <i>None but the New Creature shall be the Inhabitant of the New Creation.</i> p. 107 |
| <i>Christ a Prophet from the beginning.</i> p. 136 | <i>Against curiosity in searching into those</i> |

The TABLE.

those things of God, that are beyond our reach. p.19

D.

Daniel's seventy Weekes interpreted.

p.305

The day of the Gospel is a terrible day to all impenitent sinners. p.

203

A description of Christs encountering with death. p.78

The Divine Service of the Church of England free from Superstition. p.234

E.

The consideration of the Earth may lead us to an admiration of the Glory of God. p.49

The great Engagement that lieth upon England above other Churches of the Gentiles to give praise unto God. p.270

Episcopacy proved to be of Divine Right. p.248

Eternity expressed by termes appropriated unto Time. p.6

The force of Example is great to induce likeness of manners. p.2

Examples of Gods Judgements which have fallen upon the enemies of the eternal Deity of Christ. p.34

F.

Fanatick people make themselves equal with Jesus Christ. p.24

A conviction of those that hold, that the object of the faith of the Fathers of old was not Jesus Christ.

p.175

To hold, that not the object, but the act of faith justifieth, is a gross error. p.176

Faith of believers how fixed before the coming of Christ. p.156

A faithful saying, uttered in a Sermon at his Majesties Coronation.

p.256

How the Father is said to work by the Son. p.43

Of that fire which the Scripture speaks of, whereby the Earth shall be burnt up at the last. p.

96

To ascribe unto fortune good or ill success, is a great sin. p.71

G.

The divine generation of the Son of God, is a permanent and everlasting generation. p.10

Gentiles instructed. p.268

Gentiles obliged to give praise unto God. p.269

Of the fulness of the Gentiles. p.338

The glory of the life to come described. p.107

How God ruled over man before the flood. p.64

Civil Government is no encroachment upon Christs natural or donative power. p.55

The TABLE.

*Authoritative power or government
over men, shall be continued to the
end of the World.* p.66

*Government is an ordinance of di-
vine appointment, proved both by
the written and unwritten Word
of God, that is, by Scripture and
nature.* p.57

*The good that ariseth by Govern-
ment unto mankind.* p.65

H.

*The several forms of the Heathens
enquiring after future events.* p.72

*That the Heathen did without
Christ, by the light of nature, at-
tain to such a knowledge of God,
as was enough for their ever-
lasting salvation, is a great er-
rour.* p.175

*The impudent connivence that was
given to Hereticks in the time of
the late Schism.* p.37

*To consider the Heavens, a means
to work in the hearts of men an
awful reverence towards the
Lord Jesus Christ.* p.48

*The Hypothetical Union of two Na-
tures in Christ, Divine and hu-
mane, shall never be dissolved,
nor the Mystical Union between
Christ and his Church.* p.285

I.

Look unto Jesus from the beginning

to the end.

p.295

Of bowing at the name of Jesus. p.235

*The error of the Jews in following
the light of yesterday.* p.121

An exhortation to the Jews. p.164

Another exhortation to the Jews. p.262

The calling of the Jews proved. p.299

*Of the Jews resurrection under Æ-
lius Adrianus.* p.321

*The Jews woful blindness and hard-
ness of heart described.* p.335

*The Jews continuance in the World,
when other great and mighty
Nations are utterly extinct.* p.

*Ignorance in this day-light of the
Gospel, condemned.* p.202

*Of the joy that Christians ought to
take in their enjoyment of the
Gospel.* p.184

*Julian the Apostate his blasphemy
and death.* p.34

*No justification by the workes of the
Law.* p.126

K.

*Government by Kings proved to be
the best Government.* p.60

*King Charles the First commended
by those that were his Adversa-
ries,* p.248

*A saying of his against drunkenness
in a Speech at Oxford.* p.187
King.

The TABLE,

King Charles the Second his zealous forwardness in establishing Religion. P. 231

L.

The woful effects of pretended liberty of conscience. P. 38

New lights not to be regarded. P. 188

Of the invincible nature of light. P. 182

Of Limbus Patrum. P. 170

The Liturgy of the Church of England not taken out of the Romanish Missal. P. 242

The agreement of our Liturgy with the Forms of Primitive Devotion, clearly demonstrated. P. 244

M.

Millenaries and Fifth Monarchists refuted. P. 103

Miracles not to be expected under the Gospel. P. 132

Fifth Monarchists may see their error. P. 70

No murmuring ought to be at Divine Providence in disposing the Earth and all that is therein. P. 50

Murmurers reproved. P. 74

How mutable the children of men are in their works. P. 45

The Mystical Union between Christ and his Church shall never cease. P. 286

N.

The humane nature exalted above the nature of Angels. P. 32

Gods remarkable judgment on Nestorius P. 35

O.

The Oracles of the Heathen ceased at the birth of our Saviour. P. 266

Oracles from Heaven not to be now under the Gospel. P. 129

Order among the Creatures. P. 58

P.

The error of the Papists in following the light of yesterday. P. 128

The vanity of the Papists in looking unto Jesus in a Picture. P. 296

Christian Parents comforted concerning their Posterity. P. 281

Prophane Politicians enemies to Christs Sovereignty. P. 77

The prophane alarm'd. P. 203

Proud persons enemies to Christs Sovereignty P. 77

Poland polluted with Socinianism. P. 39

Q.

Quakers enemies to Jesus Christ. P. 39

Quarrel

The TABLE.

*Quarrelling against the restoring
of lawful Government in this
Nation condemned.* p.74

R.

*Our Religion maintained to be the
only true Religion.* p.169

*An approved remedy to heal the wo-
ful distempers and divisions of
this Church and Kingdome.* p.276

The Creatures future restauration. p.93

*Christ's Righteousness imputed to us
for Justification.* p.177

Of the first Resurrection. p.106

*The Romish Church guilty of No-
velty.* p.217

S.

Samosatenian Hereticks confuted. p.12

*Satan hath no power in the Aire but
by permission* p.73

*Sectarists justly charged with Su-
perstition.* p.231

*Consider the wonders of God in the
Sea.* p.49

*Sin of the ungodly is found out by
the light of this day.* p.207

*Sin by the light of this day findeth
out the sinner.* p.208

Smectymnus detected. p.253

*The cursed blasphemy of Socinians
abhorred.* p.26

*That the Souls of the Patriarchs
did not before Christ's Ascension*

*ascend into that place of blis,
whither the souls of the Saints
now ascend, is proved an error.*

p.174

*Of the Sun's Eclipse at our Savi-
our's Death.* p.266

Of Superstition. p.233

T.

*The time of the Gospel is a time of
light.* p.180

A Story of Theodosius. p.30

*The godly preserved in the time of
trouble.* p.80

Of Traditions. p.218

*Toleration of all Religions is Anti-
Catholick.* p.257

V.

*Gods just Judgment upon the Em-
perour Valens.* p.35

W.

Will-worship proved to be lawful. p.238

A Christians walk. p.191

*To consult with Witches an horri-
ble impiety.* p.72

World upheld by Christ. p.52

Y

*Yesterdays light which consisted in
Types and Shadows, is vanished.*

p.118

A



A TABLE to guide the Reader to the several Places of Holy Scripture which are quoted in this Book, many whereof are occasionally illustrated, and some noted with Asterisks, though not according to the commonly received Sense, yet nevertheless according to Truth, expounded.

[illegible]

A T A B L E.

| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | 1 Chronicles. | | |
|--------------|---------|------|-----------|-------|------|---------------|--------|------|
| 30. | 30.32. | 152. | 33. | 5. | 141. | | | |
| 33. | 18.&c. | 159. | 33. | 19. | 49. | Chap. | Verf. | Pag. |
| 34. | 6.7. | 91. | Joshua. | | | 21. | 16. | 32. |
| 34. | 6.7. | 163. | | | | 24. | 19. | 66. |
| 34. | 28. | 163. | 21. | 49. | 324. | | | |
| Leviticus. | | | Judges. | | | 2 Chronicles. | | |
| 15. | 2. | 221. | | | | 19. | 6. | 55. |
| 16. | 11.15. | 153. | 3. | 20. | 30. | | | |
| 16. | 22. | 79. | 5. | 14. | 92. | Job. | | |
| 18. | 4. | 201. | 12. | 18. | 92. | | | |
| 19. | 32. | 30. | 13. | 18. | 32. | | | |
| 20. | 6. | 38. | 17. | 6. | 66. | 1. | 6. | 89. |
| 23. | 3. | 309. | 1 Samuel. | | | 5. | 6. | 80. |
| 24. | 16. | 38. | | | | 7. | 1. | 196. |
| 25. | 4.8. | 309. | 8. | 7. | 149. | 9. | 4. | 33. |
| Numbers. | | | 8. | 7. | 265. | 12. | 12. | 29. |
| | | | 8. | 9. | 141. | 13. | 5. | 29. |
| 14. | 37. | 148. | 10. | 12. | 133. | 13. | 7.8. | 38. |
| 16. | 9.10. | 24. | 25. | 29. | 171. | 14. | 7.10. | 189. |
| 16. | 10. | 258. | 2 Samuel. | | | 14. | 14. | 90. |
| 32. | 23. | 209. | | | | 19. | 25. | 41. |
| Deuteronomy. | | | 20. | 18. | 276. | 19. | 25. | 156. |
| | | | | | | 21. | 14. | 201. |
| 4. | 7. | 122. | 1 Kings. | | | 22. | 3. | 194. |
| 4. | 30.31. | 300. | | | | 29. | 21.22. | 28. |
| 5. | 29. | 193. | 8. | 27. | 96. | 31. | 24. | 76. |
| 6. | 10.11. | 109. | 12. | 31. | 66. | 38. | 4. | 25. |
| 7. | 1. | 112. | 18. | 39. | 122. | 38. | 6. | 49. |
| 10. | 22. | 311. | 2 Kings. | | | 38. | 7. | 89. |
| 30. | 3. | 300. | | | | 38. | 10.11. | 49. |
| 32. | 4. | 21. | 2. | 11. | 97. | 38. | 28.29. | 45. |
| 32. | 7.8.12. | 64. | 25. | 1. | 239. | 38. | 39.&c. | 48. |
| 32. | 25. | 276. | | | | 39. | 20. | 39. |
| | | | | | | Psalms. | | |

A TABLE.

| | | | Pfal. | Verf. | Pag. | Pfal. | Verf. | Pag. |
|---------|-------------|------|----------------------|---------|------|-----------|---------|------|
| Psalms. | | | 75. | 6. | 51. | 135. | 7. | 45. |
| | | | 75. | 6. 7. | 76. | 136. | 5. | 46. |
| Pfal. | Verf. | Pag. | 75. | 8. | 211 | 138. | 6. | 77. |
| 1. | 4. | 206. | 80. | 17. | 146 | 139. | 14. | 78. |
| 2. | 7. | 5. | 80. | 13. | 193 | 139. | 24. | 212. |
| 2. | 7. | 142. | 83. | 19. | 48 | 145. | 3. | 47. |
| 2. | 10. 11. 12. | 40. | 85. | 8. | 281 | 145. | 9. | 46. |
| 2. | 8. 9. | 143. | 89. | 13. | 50. | 145. | 11, 12. | 274. |
| 8. | 3. | 48. | 89. | 33. | 33. | 147. | 4 | 45. |
| 8. | 5. 6. | 80. | 91 | 1. | 81. | 147. | 5. | 29. |
| 12. | 6. | 70. | 95. | 5. | 49. | 147. | 19, 20. | 122. |
| 18. | 11. | 19 | 100. | 5. | 81. | Proverbs. | | |
| 19. | 2. | 208. | 102. 19. 22. 23, &c. | 26. | 26. | | | |
| 19. | 4. 5. | 268. | 102. | 26. | 97. | | | |
| 19. | 5. | 86. | 102. | 27. | 282 | | | |
| 19. | 5. | 196 | 104. | 5. | 49. | 1. | 16. | 65. |
| 24. | 1. | 45. | 104. | 4. | 45. | 2. | 6. | 28. |
| 25 | 14. | 130. | 104. | 9 | 49 | 8. | 7. | 211. |
| 29. | 10. | 49. | 104. | 19. | 45. | 8. | 14. | 29. |
| 33. | 7. | 45. | 104. | 23. | 191. | 8. | 15, 16. | 57. |
| 33. | 8. | 50. | 104. | 24. | 49 | 8. | 22. | 6. |
| 36. | 5. | 81. | 104. | 25. 26. | 49. | 8. | 22. | 11. |
| 36. | 6. | 54. | 105. | 8. | 282. | 8. | 27. | 25. |
| 37. | 11. | 112. | 105. | 14. 15. | 312. | 8. | 30, 31. | 19. |
| 41. | 9. | 34. | 106. | 24. | 114. | 9. | 12. | 194. |
| 45. | 2. | 296. | 110. | 1. | 141. | 10. | 22. | 76. |
| 48. | 4. 5. | 182. | 110. | 2. | 68. | 13. | 10. | 256. |
| 49. | 12. 20. | 221. | 110. | 3. | 184. | 14. | 9. | 187. |
| 50. | 3. | 91. | 110. | 4. | 149. | 14. | 34. | 109. |
| 62. | 10. | 115. | 110. | 4. | 274. | 14. | 39. | 65. |
| 68. | 11. | 137. | 111. | 2. | 48. | 15. | 32. | 200. |
| 68. | 17. | 92. | 111. | 3. | 48. | 16. | 18. | 256. |
| 73. | 17. 18. | 276. | 112. | 4. | 186. | 17. | 24. | 297. |
| 74. | 12. | 63. | 119. | 53. | 188. | 23. | 5. | 81. |
| 74. | 16. | 45. | 119. | 91. | 62. | 27. | 24. | 81. |
| 74. | 22. 23. | 33. | 119. | 96. | 195. | 28. | 2. | 235. |
| 75. | 3. | 81. | 119. | 136. | 188. | 28. | 13. | 208. |
| | | | Z z | | | | | |
| | | | | | | | | 30. |

A TABLE.

| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
|---------------|-----------|----------|-------|--------|------|-----------|--------|------|
| 30. | 27. | 59. | 25. | 9. | 21. | 60. | 9. | 318. |
| 30. | 30. | 58. | 26. | 4. | 81. | 60. | 1. | 184. |
| Ecclesiastes. | | | 26. | 11. | 186. | 61. | 2. | 204. |
| | | | 28. | 16. | 158. | 61. | 2. | 309. |
| | | | 29. | 13. | 220. | 62. | 2.3. | 124. |
| | | | 30. | 33. | 6. | 63. | 3. | 25. |
| 2. | 11. | 46. | 33. | 17. | 110. | 63. | 15. | 96. |
| 2. | 12. | 274. | 33. | 22. | 142. | 64. | 4. | 108. |
| 2. | 14. | 297. | 33. | 22. | 145. | 65. | 17. | 95. |
| 7. | 9. | 75. | 37. | 29. | 81. | 95. | 17. | 97. |
| 9. | 10. | 198. | 40. | 22.23. | 75. | 66. | 19. | 317. |
| 11. | 7. | 184. | 40. | 22.23. | 110. | Jeremiah. | | |
| 12. | 10. | 28. | 40. | 26. | 54. | | | |
| 12. | 7. | 171. | 40. | 26. | 92. | | | |
| 12. | 11. | 224. | 41. | 4. | 44. | 3. | 18. | 303. |
| 12. | 13. | 192. | 42. | 6. | 123. | 4. | 19. | 207. |
| Canticles. | | | 43. | 2. | 206. | 5. | 22. | 49. |
| | | | 43. | 5.6. | 302. | 6. | 16. | 277. |
| | | | 43. | 10. | 274. | 12. | 19. | 209. |
| | | | 44. | 17. | 296. | 14. | 19. | 207. |
| 1. | 16. | Preface. | 44. | 24. | 45. | 23. | 3.4. | 303. |
| 5. | 10. | 296. | 45. | 7. | 73. | 23. | 5. | 123. |
| Isaiah. | | | 45. | 22. | 295. | 23. | 6. | 141. |
| | | | 45. | 22.25. | 302. | 23. | 25. | 62. |
| | | | 45. | 23. | 21. | 27. | 5. | 51. |
| | | | 45. | 23. | 266. | 30. | 3.9. | 303. |
| 2. | 3.4.5. | 126. | 45. | 12. | 42. | 30. | 10.12. | 347. |
| 6. | 1.3.5. | 26. | 48. | 13. | 54. | 31. | 1.4. | 303. |
| 7. | 14. | 14. | 48. | 3. | 103. | 31. | 31.&c. | 118. |
| 8. | 20. | 28. | 53. | 3. | 263. | 31. | 34. | 185. |
| 9. | 2. | 181. | 53. | 8. | 8. | 31. | 34. | 130. |
| 9. | 6. | 30. | 53. | 10. | 21. | 31. | 36.37. | 347. |
| 9. | 6. | 78. | 53. | 10. | 157. | 32. | 39. | 304. |
| 9. | 6. | 136. | 54. | 2. | 216. | 33. | 25. | 62. |
| 11. | 1. | 123. | 54. | 17. | 74. | 35. | 1.&c. | 239. |
| 11. | 10.11.12. | 123. | 55. | 9. | 11. | 46. | 28. | |
| 14. | 13.14. | 25. | 59. | 21. | 342. | 50. | 4.5. | 264. |
| 14. | 27. | 93. | | | | | | |
| 22. | 12.13. | 187. | | | | | | |
| 23. | 3. | 49. | | | | | | |

A T A B L E.

| Lamentations. | | | Chap. | Verf. | Pag. | Zechariah. | | |
|---------------|--------|------|------------|--------|------|-------------------|-------|------|
| Chap. | Verf. | Pag. | 11. | 1. | 313. | Chap. | Verf. | Pag. |
| 3. | 23. | 81. | 13. | 14. | 78. | 8. | 19. | 239. |
| Ezekiel. | | | Amos. | | | 8. | 23. | 124. |
| 16. | 13. | 60. | 2. | 9. | 112. | 9. | 9. | 263. |
| 20. | 33. | 266. | * 5. | 18.19. | 206. | 12. | 10. | 164. |
| 21. | 21. | 72. | 9. | 6. | 48. | 13. | 4. | 239. |
| 21. | 25.26. | 66. | 9. | 8. | 347. | Malachi. | | |
| 28. | 3. | 111. | 9. | 9. | 350. | | | |
| 37. | 21.&c. | 303. | Obadiab. | | | 1. | 11. | 122. |
| 46. | 17. | 309. | | 12. | 336. | 1. | 11. | 269. |
| Daniel. | | | | 20. | 317. | 2. | 16. | 288. |
| | | | Michah. | | | 3. | 2. | 210. |
| 2. | 34. | 104. | | | | 3. | 12. | 210. |
| 4. | 23. | 89. | 4. | 4. | 65. | 3. | 17. | 90. |
| 4. | 30. | 111. | 4. | 7. | 274. | 4. | 1.2. | 189. |
| 5. | 22.23. | 37. | 5. | 2. | 6. | 4. | 1.2. | 203. |
| 7. | 13. | 146. | 5. | 2. | 19. | 4. | 1.2. | 206. |
| 7. | 14. | 274. | Nahum. | | | 2 Esdras. | | |
| 7. | 14. | 290. | | | | 13. | 47. | 317. |
| 9. | 17. | 157. | 1. | 6. | 162. | Wisd. of Solomon. | | |
| 9. | 23. | 76. | Habakkuk. | | | 1. | 13. | 78. |
| 9. | 24. | 306. | | | | Ecclesiasticus. | | |
| 9. | 27. | 118. | 1. | 14. | 58. | 38. | 2 | 62. |
| 10. | 11. | 89. | Zephaniah. | | | 1 Maccab. | | |
| Hosea. | | | 3. | 4. | 66. | 4. | 59. | 239. |
| 1. | 10. | 316. | Haggai. | | | Saint | | |
| 1. | 11. | 318. | 2. | 7. | 296. | | | |
| 3. | 4.5. | 318. | | | | | | |
| 4. | 8. | 154. | | | | | | |
| 6. | 3. | 48. | | | | | | |

A TABLE.

| Saint Luke. | | | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
|-------------|--------|------|-------|--------|------|---------|--------|------|
| | | | 1. | 9. | 181. | 15. | 15. | 325. |
| | | | 1. | 10.14. | 17. | 15. | 22. | 208. |
| Chap. | Verf. | Pag. | 1. | 11. | 63. | 17. | 3. | 292. |
| 1. | 6. | 191. | 1. | 11.12. | 114. | 17. | 4. | 152. |
| 1. | 33. | 290. | 1. | 12. | 157. | 17. | 5. | 19. |
| 1. | 35. | 13. | 1. | 14. | 21. | 17. | 21. | 113. |
| 2. | 11. | 157 | 1. | 17.18. | 119. | 17. | 21. | 287. |
| 2. | 13. | 58. | 1. | 18. | 18. | 17. | 26. | 289. |
| 4. | 18. | 309. | 1. | 30. | 140. | 18. | 36. | 67. |
| 9. | 32.33. | 160. | 3. | 19. | 133. | 19. | 14. | 165. |
| 10. | 24. | 120. | 3. | 19. | 202. | 20. | 23. | 178. |
| 11. | 49. | 12. | 4. | 10. | 295. | | | |
| 12. | 18. | 111. | 4. | 48. | 132. | | | |
| 13. | 33. | 191. | 5. | 17.19. | 44. | | | |
| 14. | 21.23. | 269. | 5. | 21. | 189. | 1. | 6.7. | 324. |
| 16. | 16. | 118. | 5. | 22. | 145. | 2. | 17. | 185. |
| 16. | 22. | 171. | 5. | 23. | 23. | 2. | 23. | 154. |
| 16. | 29. | 118. | 5. | 26. | 44. | 3. | 19.21. | 82. |
| 16. | 24. | 188. | 5. | 26. | 189. | 4. | 12. | 274. |
| 18. | 11.12. | 77. | 5. | 27. | 146. | 7. | 51. | 301. |
| 19. | 12. | 264. | 5. | 39. | 118. | 10. | 36. | 157. |
| 19. | 42. | 193. | 7. | 46. | 28. | 10. | 36. | 140. |
| 20. | 38. | 172. | 8. | 12. | 137. | 10. | 42. | 140. |
| 21. | 23.24. | 319. | 8. | 12. | 189. | 11. | 26. | 246. |
| 21. | 24. | 326. | 8. | 56. | 156. | 13. | 33. | 143. |
| 22. | 41. | 225. | 8. | 56. | 186. | 15. | 11. | 172. |
| 24. | 26. | 103. | 8. | 58. | 139. | 17. | 22. | 231. |
| 24. | 26. | 327. | 9. | 4. | 196. | 17. | 28. | 76. |
| | | | 10. | 30. | 44. | 26. | 18. | 178. |
| | | | 12. | 14. | 132. | 28. | 27. | 335. |
| | | | 12. | 35. | 196. | | | |
| | | | 12. | 40.41. | 26. | | | |
| | | | 13. | 1. | 288. | | | |
| | | | 14. | 2. | 108. | 2. | 5. | 90. |
| | | | 14. | 2. | 110. | 2. | 16. | 208. |
| | | | 14. | 10. | 294. | 3. | 22. | 185. |
| | | | 15. | 15. | 12. | 3. | 25. | 152. |
| | | | | | | | | 3. |
| Saint John. | | | | | | Romans. | | |
| 1. | 3. | 45. | | | | | | |
| 1. | 4. | 28. | | | | | | |
| 1. | 4. | 190. | | | | | | |
| 1. | 5. | 184. | | | | | | |
| 1. | 9. | 137. | | | | | | |
| 1. | 9. | 178. | | | | | | |

A T A B L E.

[illegible]

A T A B L E.

| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Titus. | | |
|--------------|--------|------|------------------|--------|------|-----------|--------|----------|
| 5. | 23. | 158. | 2. | 15. | 80. | | | |
| 5. | 23. | 139. | 2. | 17. | 120. | Chap. | Verf. | Pag. |
| 5. | 26.27. | 290. | 2. | 23. | 228. | * 1. | 5.7. | 248. |
| Philippians. | | | 3. | 11. | 41. | Philemon. | | |
| | | | 3. | 11. | 62. | | | |
| 1. | 18. | 223. | 1 Thessalonians. | | | 9. | 30. | |
| 2. | 5. | 220. | | | | Hebrews. | | |
| 2. | 6. | 26. | 2. | 12. | 194. | 1. | 1.2.3. | 8. |
| 2. | 6. | 285. | 2. | 15.16. | 336. | 1. | 2. | 43. |
| 2. | 7. | 20. | 4. | 16. | 91. | 1. | 3. | 53. |
| 2. | 10. | 21. | 5. | 2.3. | 351. | 1. | 5. | 143. |
| 2. | 10. | 293. | 5. | 5. | 194. | 1. | 6. | 22. |
| 2. | 12. | 194. | 2 Thessalonians. | | | 1. | 10.&c. | 26. |
| 1. | 13. | 220. | 1. | 7. | 91. | 1. | 10. | 282. |
| 3. | 20. | 158. | 2. | 2.3. | 351. | 1. | 14. | 89. |
| 3. | 21. | 113. | 2. | 4. | 69. | 1. | 14. | 287. |
| 3. | 21. | 286. | 1 Timothy. | | | 2. | 3. | Preface. |
| 4. | 7. | 8. | | | | 2. | 14. | 79. |
| Colossians. | | | 1. | 17. | 283. | 4. | 13. | 208. |
| * 1. | 15. | 7. | 2. | 1.2.3. | 62. | 5. | 1. | 151. |
| 1. | 15. | 10. | 2. | 1.2.3. | 69. | 6. | 20. | 214. |
| 1. | 15. | 15. | * 2. | 5. | 147. | 7. | 3. | 150. |
| 1. | 15. | 44. | 2. | 5. | 63. | 7. | 15.16. | 150. |
| 1. | 16. | 41. | 2. | 5. | 142. | 7. | 24. | 274. |
| 1. | 16.17. | 287. | 3. | 6. | 24. | 7. | 28. | 149. |
| 1. | 16. | 45. | 3. | 6. | 24. | 9. | 8. | 173. |
| 1. | 16. | 90. | 3. | 15. | 218. | 9. | 10. | 118. |
| 1. | 17. | 52. | 3. | 16. | 15. | 9. | 10. | 120. |
| 1. | 18. | 143. | 4. | 16. | 178. | 9. | 12. | 153. |
| 1. | 26. | 185. | 6. | 16. | 159. | 9. | 10.12. | 153. |
| 2. | 3. | 300. | 2 Timothy. | | | 9. | 22. | 153. |
| 2. | 9. | 148. | | | | 10. | 4. | 135. |
| 2. | 14. | 152. | 2. | 12. | 103. | 10. | 5. | 79. |
| 2. | 14. | 110. | 3. | 12. | 103. | 10. | 11. | 274. |
| | | | | | | 10. | 13. | 68. |
| | | | | | | II. | | |

A T A B L E.

| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
|-------|----------|----------|-------|---------|------|-------|-------|------|
| 11. | 1. | 158. | 1. | 4. | 32. | | 14. | 92. |
| 11. | 9.10. | 172. | 1. | 19. | 131. | | 14. | 137. |
| 11. | 13. | 156. | 2. | 3. | 212. | | 19. | 258. |
| 11. | 16. | 109. | 2. | 4. | 111. | | | |
| 12. | 28. | 96. | 2. | 5. | 148. | | | |
| 13. | 5. | 281. | 2. | 21. | 195. | | | |
| | James. | | 3. | 10. | 95. | 1. | 8. | 6. |
| | | | 3. | 10. | 113. | 1. | 8. | 214. |
| 1. | 20. | 254. | 3. | 13. | 95. | 1. | 11. | 7. |
| 4. | 12. | 142. | 3. | 14. | 107. | 1. | 11. | 41. |
| | 1 Peter. | | 3. | 15. | 243. | 1. | 13. | 213. |
| | | | | 1 John. | | 1. | 14. | 30. |
| 1. | 1. | Preface. | | | | 3. | 12. | 289. |
| 1. | 11. | 137. | 2. | 8. | 181. | 3. | 14. | 18. |
| 1. | 12. | 32. | 2. | 8. | 185. | 3. | 14. | 42. |
| 1. | 19. | 164. | 2. | 20. | 185. | 3. | 21. | 289. |
| 1. | 25. | 274. | 2. | 27. | 297. | 4. | 11. | 50. |
| 2. | 9. | 181. | 3. | 2. | 93. | 9. | 11. | 80. |
| 2. | 12. | 182. | 3. | 2. | 108. | 13. | 8. | 154. |
| 2. | 13. | 55. | 3. | 2. | 110. | 13. | 8. | 135. |
| 2. | 13.14. | 70. | 3. | 7. | 192. | 14. | 1. | 289. |
| 2. | 13. | 287. | 3. | 8. | 113. | 14. | 6. | 274. |
| 2. | 24. | 79. | | Jude. | | 19. | 9. | 104. |
| 3. | 19. | 147. | | | | 19. | 9. | 290. |
| 4. | 6. | 137. | | | | 19. | 10. | 21. |
| 4. | 11. | 230. | | 4. | 134. | 20. | 4.6. | 104. |
| * 4. | 17.18. | 336. | | 6. | 111. | 21. | 5.6. | 82. |
| | 2 Peter. | | | 8.11. | 258. | 21. | 5.6. | 94. |
| | | | | 11. | 147. | 21. | 23. | 290. |
| 1. | 4. | 24. | | 11. | 258. | 21. | 27. | 107. |

F I N I S.

E R R A T A:

PAge 3. line 15. read coeval p. 4. l. 36. r. homogeneal p. 6. l. 24. r. *ab initio* p. 10. l. 10. r. coeval p. 14. l. 11. r. God p. 13. l. 11. r. tittle p. 15. l. 22. r. *Christomachoi* p. 23. l. 36. r. glossing p. 26. Marginal Quotations misplaced p. 27. l. 15. r. him p. 30. l. 15. r. fire p. 39. l. 29. r. connivence p. 48. l. 9. r. track p. 58. r. *annosa* in the Marg. p. 67. l. 7. r. feud p. 68. l. 3. r. covet p. 68. l. 24. r. himself p. 78. l. 30. r. creature p. 86. l. 20. r. covetous *ibid.* l. 25. r. excentrick p. 104. l. 11. r. met *ibid.* l. 18. r. this p. 109. l. 33. r. leading p. 120. l. 29. r. tropes p. 128. l. 2. r. ill *ibid.* l. 16. r. and many p. 130. l. 3. *dele* the p. 131. l. 35. r. whole series p. 137. l. 19. *dele* of judgment p. 139. l. 5. r. put both p. 140. l. 31. r. apparition p. 155. l. 21. r. expatiates p. 156. l. 19. r. the Law p. 162. l. 9. r. put thee *ibid.* l. 16. r. to stretch p. 163. l. 13. *dele* the p. 167. l. 4. r. the everlasting p. 172. l. 34. r. Saints p. 174. for *Athanasius*, r. St. *Ambrose* p. 179. l. 30. r. my side p. 186. l. 2. *dele* the period p. 186. l. 3. begin the sentence at the word *Did* p. 194. l. 35. r. we live p. 197. l. 11. r. the concluding p. 200. l. 37. r. be saved p. 209. l. 23. r. his heart p. 226. l. 35. r. hath made p. 235. l. 4. r. my dear p. 242. l. 6. r. chosen.



